

ROMANCE AND GENERAL REFORM

VOL. XXV.

No. 23

CONTENTS.

EIGHTH PAGE.—Lyman C. Howe, Truendell vs Riddle. Miscellaneous Advertisements.

Workshop of the Brain.

[illegible]

Quite recently a series of most remarkable experiments have been made, and these have caused the scientific world to change its entire attitude on this subject. They have furnished just that kind of proof which medical men demanded, and they have settled

The work of Ferrier does not confirm the

A circular diagram titled "SECTION OF BRANCH-CELLULOSE". The diagram is divided into several segments, each containing a chemical formula or name. Starting from the top and moving clockwise, the labels are: "C₆H₁₀O₅", "C₆H₈O₄", "C₆H₇O₃", "C₆H₆O₂", "C₆H₅O", "C₆H₄", "C₆H₃", "C₆H₂", "C₆H", "C₆", "C₅H₉O₄", "C₅H₈O₃", "C₅H₇O₂", "C₅H₆O", "C₅H₅", "C₅H₄", "C₅H₃", "C₅H₂", "C₅H", "C₅". At the bottom, there is a small illustration of a person standing next to a large tree trunk.

rents of this, moving forward from Reverence, at Rev, meet the upward flowing currents of the vertical ellipse at M and O. As a result of this crossing, a part of all the im-

A VERIFIABLE RELIGION.

The preachers' meeting thus declares that what I quoted Dr. Curry as saying "is a misrepresentation and perversion of the facts." Dr. Curry denies having uttered such words, and intimates that I am "no gentleman" for saying he did.

That is the verbatim report of Dr. Curry's words as handed me by the stenographer who took them down at the time. It is only fair to the venerable divine, fresh from the work of revising Clark's Commentaries, and hence familiar with the subject of Biblical literature, that he should not be held too strictly to account for impromptu words uttered in a preachers' meeting, and yet the theme under discussion was the "Higher Criticism," and would naturally suggest carefulness and ac-

Continued on Eighth Page.

Spiritualism Defended by Henry J. Newton.

Henry J. Newton lately published an elaborate article in the Franklin (Malone, N. Y.) Gazette in defense of our philosophy, and exposing the wily methods of "Prof. C. W. Starr," who had previously had an article in that paper and who continually traverses the country pretending to fully expose Spiritualism, but who, as Mr. Newton plainly shows, only exposes his own charlatanism. Mr. Newton lays bare his false pretenses in offering \$500 to any medium through whom manifestations are produced, if he does not, after witnessing any one of the multifarious phenomena twice, exactly, and under like conditions duplicate the same. He also refers to the RELIGIO-PHILOSOPHICAL JOURNAL's offer of \$5,000 to the prestidigitator Hermann, if he could produce by sleight of hand, and under the same conditions, writing on the inside of two slates as was on one occasion obtained in the presence of Slade. He also refers to the Rev. M. J. Savage's visit with the Editor of the JOURNAL to Mrs. Simpson, and the astonishing results produced through her mediumship. He concludes his instructive article as follows:

I ask, in all seriousness, how does the trumpet which this croaker has been blowing in Malone, sound beside such clarion notes of truth as these? How infinitely more valuable is the testimony of honest men, who have no selfish purpose to serve, than one who has nothing but self-aggrandizement and filthy lucre at heart. I cannot believe that this man Starr has been actuated by any motive other than supreme selfishness. He can hardly be supposed to be such a simpleton as not to know better, yet this is the man who has been invited to occupy the pulpit of your Methodist Church on a Sabbath evening. What are his qualifications? What credentials has he furnished that would justify our Methodist brethren in inviting such a man on a Sabbath evening, to desecrate its most holy office?

The truth is, he has but one qualification, and evidently to them that was sufficient. He was at that time engaged in the same business with our Christian brothers and the two are made friends as were Phileas and Herod, when their business as crucifiers related to the same individuals. This is not the first time this dramatic farce has been enacted before the American public. Reverend gentlemen in this and other cities have stood on the platform in the shadow of such charlatans, dwarfed and belittled, playing second fiddle to such men as Starr and Bishop. Such performances are serious mistakes, and ere long those of our church brethren engaged thus, will fully realize it. When they come to reckon up and balance accounts, they will find standing conspicuously on the wrong side the fact that they have made a confession to the outside world they eventually will regret. They have verbally confessed their weakness—their inability to successfully combat the onward march of the spiritualistic movement. They admit the weapons which the Church has hitherto used and upon which it has depended are altogether too antiquated and avail little or nothing when used against this new gospel of humanity. So they call upon the outside world to come to their rescue and are far from over-fastidious about the characters who respond to the call, and they seem to grasp at such gladiators as the one advertised "with a crown of glory" as a drowning man grasps at straws.

Why is it that our Christian brothers are so ready to devour and believe what such quacks tell them? Why this insane hostility to the belief that we live after the change called death, and that those who are gone are still interested in the welfare of those left behind; that there is an avenue open by which we can and do hold communion? To answer fully these questions would carry this article beyond the length intended, yet these are important inquiries and their solution should be sought by every earnest seeker after truth.

I can distinctly remember the influence and power of the Church upon individuals and the community at large fifty years ago. Those of your readers who can go back with me in memory and come down the intervening years to the present time, will, I think, agree with me that a great change has taken place. Skepticism and infidelity have to a great extent taken the place of the faith and trust that prevailed at that time, and furthermore, it will be seen and recognized by the observing that at no time in the past has materialistic infidelity been as strong or wielded the influence it does at the present time, neither has its aggressive warfare been as successfully and fearlessly waged against existing religious systems, and yet when we look back and contrast the past with the present, note the gradual growth and increasing power of scientific materialism, we are forced to the conclusion that we are but just feeling the faint ripples of the incoming tide. This skepticism has not only invaded the lay community, but it can be found in the pulpits of our orthodox churches. The Rev. Phillip Brooks, of Boston, one of the most eloquent and popular preachers of that city, in an article in the Princeton Review of March, 1879, in writing of the increasing skepticism of our time says: "A large acquaintance with clerical life has led me to think that almost any company of clergymen, talking freely to each other, will express opinions which would greatly surprise, and at the same time greatly relieve, the congregations who listen to these ministers." He then goes on to specify a number of the doctrines of the church which few, if any, of the clergy believe, and says: "The minister who tries to make people believe that he questions in order to keep them from questioning, what he believes, knows very little about the secret workings of the human heart, and has no real faith in truth itself. I think a great many teachers and parents are now in just that condition."

In view of such testimony from such a source, I ask where shall we place theological dogmatism? What are its present relations to humanity? That the clergy generally are not only fully aware of the present state of things in reference to this subject, but that they also are thoroughly alarmed, is shown by a circular issued by a society recently formed in this city composed of some twenty or thirty clergymen of different denominations. This society is named, "The American Institute of Christian Philosophy." Their invitation soliciting donations and membership sets forth in strong language the reason why the organization has been formed and pleads earnestly for help. I regret that space will not permit me to quote a page of this invitation in order to fully substantiate my position on this subject. The object of this association is to formulate and carry out some plan by which the overwhelming tide of scientific materialism may be arrested; to furnish preachers with weapons to more successfully combat the foes of the church. I shall quote one short paragraph.

"We hold the policy of ignoring infidelity to be a fatal mistake. We are required earnestly to contend for one faith. It is clear, however, that the ministers of the Gospel, or professional teachers, generally overburdened by routine work, unsupplied with means of investigation and remote from works of refer-

ence forming the literature of such subjects is unable to cope with the giants of negation or materialism, and is unprepared to disprove their systems either to his own satisfaction or the assurance of others."

This kind of testimony can be furnished to an almost unlimited extent, but perhaps this will answer the purpose to show to what extent it has become a settled conviction among the thinking and observing that a serious crisis is upon us. The questions which, under the state of things, naturally arise, are: What is the cause? Is there a possible remedy, and if so, what? The cause in a general way, to my mind, is not obscure. It results mainly from scientific methods in education and what is revealed by those methods and processes; the direct effect on the human mind, especially in its tendency to unfold and enlarge, increasing its capacity to comprehend and digest the subject it investigates. Through the means furnished by science, the field of investigation is enlarged to an almost infinite degree. In latter years, education in at least one branch has been a school of analysis. We have been taught to determine the constituents of a compound, not by what some one says it is, but by actual demonstration. One inevitable result of this has been to weaken, if not to destroy authority, especially in matters supposed susceptible of demonstration. This leads to reason and rationalism, therefore when an assertion is made which seems irrational or improbable, proof is demanded and the demand is imperative.

Now then, when the clergy tell a scientist that man has a soul as well as a body, the scientist says to him, "You are mistaken, for I have analyzed many human bodies, and I have found every constituent in their composition, and there is no such thing as you describe as a soul." He further says: "You cannot prove the correctness of your statement, but I can prove mine."

What can a clergyman offer to a mind thus fortified? If he quotes scripture to him, he will laugh in his face and throw ridicule and contempt upon every effort of that kind. If he talks to him of a spirit he tells him there is no such thing—materialism finds none in his kingdom.

From a materialistic stand-point, this position seems impregnable. It withstands all the assaults of theology and throws back with ridicule and often with contempt, the arguments, pleadings or appeals of the churches. To my mind, there is but one remedy for such a state of things. Nature, ever mindful of the needs of her offspring, provides when a need arises. Man by nature is progressive. His course is irresistibly on ward and upward. In his progressive march through the centuries, new scenes are continually opening before him; he is making new discoveries as the leaves in the great book of nature are opened for his perusal. Things before hidden are revealed. Nature's great laboratory no doubt yet holds infinitely more in the untamed pages than has yet been discovered or even dreamed of by man.

In the operation of this law of development, two results at least are inevitable: an increase of necessities and their supply from nature's inexhaustible store house. Man in the infancy of the race, when he dwelt in caves and holes of the earth, had few wants compared with what the civilized man of this age requires, yet no want has ever arisen in this progress of development that has not been supplied when called for. The operation of certain principles in this law of progression seems firmly established. One of them is the fact that any advance which creates a need, qualifies at the same time the mind to perceive the method by which to obtain it. The history of the race is full of facts substantiating this position. Exercise, one of the methods of developing the mind as well as the muscle. Action on the nervous system which tends to clear, aid and at the same time to qualify the nervous constitution to receive more refined and delicate impressions from more ethereal sources, and in this way being prepared to respond to the call of some new need by the means which are at work to create it.

Reasoning from this stand-point, I hold that the human family has never, in all of its varied wants and experiences, seen the time when it was in such great need as now, when the cry was so deep and earnest for light as at the present time and the conditions which have combined to call forth this cry for light have also been at work providing means through which the light should come. Here and there, and I might say almost everywhere, human organisms are found so delicately attuned as to be sensitive to the vibrations of spiritual forces. They see and hear that which wholly escapes the observation of the grosser and more material senses. The development of mediums in this age is perfectly natural and in harmony with natural laws. The mediumistic power unfolded and unfolding in our time is only the swelling of a bud or celestial germ inherent in the human constitution. The Spiritualism of history was simply meteoric flashes of light, prophetic of this time and the time to come when this bud shall become a radiant flower. Then humanity shall not grope in darkness with bandaged eyes and palsied hands, bowing to mystic shrines with superstitious fear and terror, but will walk upright in its redeemed majesty.

You are asked to believe that all mediumship is trickery and deception—in other words, "sleight of hand." Let us consider for a moment what such a proposition involves. Mediums are mostly found in private families. The public mediums are few when compared with those in private life. We are asked to believe that children are engaged in deceiving their parents, brothers and sisters; that parents all over the land are at work playing tricks upon their children; that friends are practicing fraud and deception on friends; and not only this but that sport is being made of the most sacred feelings of the heart, by those whose natural instincts would cause them to shrink from such a thought with horror. No, our faith in human nature forbids the possibility of the existence of such a state of society. Mediumship is a fact as well and firmly established as any fact possibly can be, and it is with us because there is need for it, and you might as well try to prevent the swelling of the bud in spring time and the blossoming of the flowers in summer. You might as well say to the foliage, when the icy fetters of winter are loosed and the soft breezes from the south woo the bud to expand and develop: "Go back; remain in your brown prison," as to attempt to stay its onward march. The progress of Spiritualism can no more be stopped by human efforts than the workings of any other law of nature can be rendered inoperative. No; Spiritualism is here, and as a reverend gentleman in Northern Ohio recently said in a sermon upon this subject: "Spiritualism is with us, and it has come to stay. The great question therefore is, What shall we do with it?" What is its mission, and why?

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Jackson on Tiffany once more.

To the Editor of the Religio-Philosophical Journal:

DEAR BROTHER TIFFANY:—Thanks for your remarks in the JOURNAL of Jan. 12th. Let us not misunderstand each other. I certainly do not intend to hold you improperly responsible for any definition of "Christianity," or of the "Christian system" other than your own, either as expressed or implied. How far you may be deemed thus responsible, though it does not appear that I have directly said so, as you accuse, in either of my two (several) published letters may be gathered from what follows.

I am forced to again quote your query of Dec. 1st: "What in character are the objections which the unbelievers urge against the Christian system as unworthy of the faith, confidence and trust of all men?" Now, this is a general question, and the term "unbeliever," is a cant well understood term, used by the church. It is not a kindly appellation you would like to apply to persons merely differing from you in opinion.

"Unbelievers," as they are called, are not presumed to know or to much regard the individual views of special persons; but the standard theoretical doctrines, beliefs and dogmas as remain influential in the world, have been and still are held by the Christian churches proper since they organized a few centuries after the death of Jesus, and professedly founded upon his teachings and the doctrines of his followers. It is this standard "Christian system" they object to, and are branded as "unbelievers" on account of, and therefore they declaim against it, and show its unworthiness. You, Brother Tiffany, employ its cant phrases:—you have the "Shibboleth" of orthodoxy and have therefore no just cause to complain, if you sometimes catch the knocks that were only intended for the Professors of that well known system. It was that system which was plainly implied in your query, and against which I very plainly spoke, item by item, in letter No. 2. If you do not belong in that company, Brother Tiffany, and do not wish to bolster up their waning influence, please say so. If you do not believe in the Hebrew genesis, in the Adam and Eve story, in the personal Devil and eternal hell-fire, in the only begotten sonship co-existent from eternity, and in the virtue of the atoning blood of Jesus, let us know it, and we will thank you. Should you not thus believe, it will be all the more easy to satisfy you that Jesus is not, as you think, "the most complete revelation of human possibilities." "Filled with the Divine spirit of the universe;" for he is represented to have spoken of and implied his belief of several if not all these dogmas, in that "recognized history" you refer to so confidently in your late article.

It is useless for us, brother, to go into hair-splitting argument. If there were nothing evil and hurtful to humanity in this recognized "Christian system," I would not care to speak against it or to caution you from assisting to perpetuate it by cloaking over its absurdities, and making merit for it in lines of thought, that belong not to it. Enough of words have been wasted upon to it. The ages that have passed. I have received several letters from prominent Spiritualists expressing only with the criticisms that have been made and care not now to enlarge the debate much further. You can not practically limit Christianity to Jesus' Sermon on the Mount. Though open to intelligent criticism on some points, it is not there we find the worst features of the system. Remember that the ministrations of Jesus seems to have lasted only about a year—a short time where in to know fully of the character of a man. He surely appears as an enthusiast and extremist, who did not critically weigh the meaning of the words, and hyperbolic expressions used in speaking to that comparatively blinded and prejudiced people.

You, Brother Tiffany, object to the construction put upon his remarks concerning the "straight gate and narrow way that leadeth unto life," and do not admit that it is a substantial contradiction to your own statement that "in Divine order all things tend to bless the creature." Taken as announcements of radical principles, affecting human life and redemption from evil, Jesus of Nazareth and Joel Tiffany surely do not herein agree. If taken as a statement of either the then condition of the Jewish nation or of the present status of Orthodox Christendom, with its selfish greed, illiberality and hypocrisy—with the Bible in one hand and the sword in the other—rum and opium following after—salvation armies and Mammon bringing up the rear—truly "straight" enough is the gate and "narrow" enough is the way that leadeth poor tolling humanity to life and comfort, even in this world; and "broad" enough is the way for them to find the path of intemperance, suffering and despair.

Brother, I could almost allow the modern hopeful revelations from the Spirit-world and the truer philosophy of life they inculcate, to be named "Christian Spiritualism," rather than not see such philosophy prevail for the blessing of mankind. For my convictions are clear that, could the hurtfulness of Orthodox Christianity, especially its atonement doctrines be supplanted by a rationally deduced science of humanity, more narrow would be the way that leadeth to destruction, broader the way that leadeth unto life; and many would there be to find it. J. G. J.

Agnosticism.

To the Editor of the Religio-Philosophical Journal:

I often see this word used as a term of reproach, not only by orthodox Christians, but by Spiritualists as well; yet who is not an agnostic, using the word in reference to the Cause of All Things?

The Hon. Joel Tiffany, whose essays have of late occupied so large a space in the JOURNAL is evidently a "Christian Spiritualist," and I infer from his writings would demur to being classed as an agnostic. His long essay in the JOURNAL of Dec. 29, seems to have for its main object the establishment of the proposition, that spiritual truths cannot be communicated to the human mind with infallible certainty, by written or spoken language. Hence he urges that there can be no infallible revelation made to man "of truths purely spiritual couched in verbal language," unless the person to whom the language is addressed is inspired to correctly understand its meaning—a not very novel or original proposition with which I have no fault to find. Having argued this proposition at length, he says: "Therefore, if man has not a natural perception and cognition of God, of his being, his attributes, his character and requirements, he can never acquire such perception and cognition through the use of external or verbal language." To all this I agree, and would go much further in the same direction.

I suppose Brother Tiffany will hardly contend that any man can have "a natural conception and cognition of God, of his being, of his attributes, his character and requirements." Is there any other way in which a finite being can acquire this comprehensive knowledge of the attributes and character

of an infinite being? If not, then, Brother Tiffany, inasmuch as he denies the infallibility of any inspired writing, must be classed as a confessed agnostic. But he says (by implication, at least), that there is another way of acquiring such knowledge; that is to say, when "through the unfoldment in him of his faculties which are purely spiritual, he becomes the subject of spiritual inspiration."

Now, I am unable to conceive that a finite being, in this or any future state of existence (as long as he remains a finite being) can ever acquire a "perception and cognition" of the "attributes" and "character" of an infinite, omniscient and omnipotent being. It is a subject which "transcends the limits of the human mind, or of any conceivable finite mind." Whether we admit it or not, we are all and must forever remain "agnostics" in respect to that "infinite and eternal energy from which all things proceed," and which we call God.

While by no means denying the possibility or the fact of "spiritual inspiration," I do most emphatically deny that it can be relied upon to give man an infallible "perception and cognition" of the "attributes and character" of an infinite being, or of "spiritual truths." Contrariwise, what are believed to be "spiritual inspiration" by the supposed recipients, unless tempered by the reasoning faculties and sound judgment are notoriously unreliable guides to spiritual truth or any kind of truth.

Nearly all founders of religious systems have believed themselves to be "Spiritually inspired." Competent students of history and of psychology, who unanimously concede that Mohammed, in the early part of his career at least believed himself to be "Spiritually inspired." Unquestionably George Fox, that pure and sincere founder of the religious sect called Quakers, finally believed himself to be so inspired; and Brother Tiffany will hardly admit that either was the recipient of infallible revelations of spiritual truths. I might cite historical characters by the hundred, who confidently believed themselves to be "Spiritually inspired," no two of whom would agree, on all points, as to what are "Spiritual truths." Conceding that spirits may and do impress human beings with, or in some way communicate to them, what they conceive to be spiritual truths, nevertheless, if they are finite spirits they are liable to err. Even an infinite spirit could not inspire a finite being with a perfect "Conception and cognition" of himself, his "Attributes" and "Character," without making that finite being equal in omniscience with himself—an impossibility even for an infinite being to perform.

Agnosticism is not atheism. In the supplement to the late Editions of Webster, it is defined:

"The condition of being unable to affirm or to deny; specifically, in religion, the condition of being incapable to pronounce dogmatically on the existence of a personal God, on man's relation to the infinite, etc.—opposed to atheism and theism."

It appears to me that there is very little difference between rational agnosticism and the most philosophical form of Pantheism.

You may say this is a small criticism, which in no way detracts from the force of brother Tiffany's argument on the main subject he is discussing. I admit it—because the proposition criticized has no bearing upon the subject. I have made the criticism, however, because it appears to me that brother T., in such of his late articles in the JOURNAL as I have read, notwithstanding the many excellent thoughts expressed in them, has been too prone to indulge in refinements that rather tend to obscure than to elucidate his arguments. J. J. C.

Washington, Dec. 30.

Greenland has, according to the last census of 1880, 10,600 inhabitants, against 8,128 in 1840. Of these, only 280 are Europeans, almost all Danes, partly in the service of the monopolized royal commerce, partly working at the cryolite quarry. The women are in an unusually large majority—1,154 against 1,000 men—especially due to the great number of casualties for the men at sea in kajak, in South Greenland. Of 1,000 persons, only 21 reach an age of 60 years, against 100 on the Faroe Islands, 96 in Denmark, and 71 in Iceland.

Birds have wonderful appetites. It has been calculated that a red-breast requires daily an amount of food equal to an earth-worm fourteen feet long. Assuming a sausage nine inches in circumference to be a fair equivalent for man, of the earth-worm for the bird, Prof. Woods finds that a man would have to consume sixty-seven feet of such sausage in every twenty-four hours in order to eat as much in proportion to his bulk as the red-breast. Prof. Woods offers this as an illustration of the amount of work which is done by insect-eating birds.

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When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 2, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

"Bottom Facts"—Truesdell vs. Kiddle.

On another page under the heading, "Truesdell versus Kiddle," will be found a characteristic letter from each of these gentlemen. The extraordinary nature of Mr. Kiddle's letter is fully in harmony with his course since unfortunately—both for him and for the present welfare of the Spiritualist Movement—he publicly avowed his belief in spirit return and communion. These letters seem to call for comments, which we shall make with the kindest feelings toward the parties concerned.

If the truth cannot stand, let it fall! It asks no favors, calls for no protection, has no shield. Fraud, falsehood, deception, harm it not unless accepted as its standard bearers. Spiritualism as a philosophy founded on, and the embodiment of, truth, can receive no support from error or deception practiced in its name. All the falsehoods in the world cannot harm it or destroy the least of its principles; hence we do not entertain the weak fears of some in regard to exposures of frauds, or attempts at its overthrow. Especially do we look upon books like "Bottom Facts," not as harmful, but positively beneficial. If such a book can destroy Spiritualism, that cause cannot be worth contending for; it cannot, nor can ten thousand such. To say with Mr. Kiddle, that it "spikes our guns," is to surrender the fort, and confess that its exposures are the exposures of Spiritualism instead of its frauds. The JOURNAL recommended the book to Spiritualists—not because it admired the style of the author, or because it believed he had reached the bottom facts, but because we regarded it as a proper prescription for the cure of credulity on the one hand, and fraud on the other, which were rapidly extending like a gangrene into the vitals of the Cause.

As a body, Spiritualists loudly boast of their fealty to truth, and we were confident the JOURNAL's readers were prepared for the most searching investigation. If the phenomena are tricks, Spiritualists as the most interested, ought to know it, and if Truesdell has proved them such, do they wish the fact concealed? What is the truth in the matter? In short, thousands upon thousands of intelligent Spiritualists know from their own experience, that the claims made by Truesdell of trickery among mediums are true, whether true or not in the specific cases he relates; and that it is quite likely he can duplicate these tricks. Hence as a guide in investigation, to distinguish the true from the false, we regard his book as a valuable aid to those who investigate in a true spirit. Taking this view of the work, in an editorial on the same in the JOURNAL for July 7th, 1883, we said:

While his volume has its weak points and its style is open to criticism, yet on the whole we consider it a valuable book for Spiritualists and investigators to read; it will do them no harm and will render them keener and more careful in forming conclusions. It will shake the mind of no Spiritualist whose faith is founded on accurate observation; and those who after reading the book may feel doubtful, will be inspired by their doubts to investigate further and more carefully. Thus the book will really give an impetus to intelligent and more general investigation, and in the end, aid in the spread of genuine spirit communion, relieved of all trickery. What there is of truth in the book will stand and cannot hurt Spiritualism; whatever there is of error will be discovered in time and will not injure the innocent. In conclusion, we ask that those who feel disposed to criticize our views as herein expressed, will consider the article as a whole, and not warp any text from the meaning given it by the context.

The wish we expressed for a careful perusal of our article as a whole, and a thorough comprehension of our position, before criticism—which we felt that our fearless position would bring upon us—it seems, was little heeded by those who sought to make capital by perverting our meaning. Mr. Kiddle secretly charges the JOURNAL with "almost treachery," and questions if it ought to be sustained? Sustained in what? In its fearless advocacy of the truth, regardless of friend or foe; and unswerving adherence to the right, in defiance of threats and clamors of those defeated in their attempts to guide Spiritualism in the ways of their own passions and selfishness.

If we were to point out the books, really dangerous to the cause, we should take those like Mr. Kiddle's, which do more in their defense to weaken and bring it into contempt than a legion like "Bottom Facts," which can be met in open warfare. He has forced us to pass this judgment, and having done so, we are compelled to give the reasons therefor. The task is by no means an agreeable one; for his sacrifice in his zeal and adhesion to his belief, calls forth our warmest sympathy; and we regard with profound regret his want of discrimination and all-believing acceptance of the "communications" he publishes.

Mr. Kiddle introduces his book as "the record of one of the most extraordinary experiences ever vouchsafed to man." "Not a single communication has been inserted which was not written through the mediumship of the editor's daughter or son. Most of them were written in his presence; and he therefore knows that they are not the offspring of imposture or delusion."

Thus setting out with the assertion of the authority of truth, and from his conspicuous position forcing the attention of the world, the communications have a significance and influence they otherwise would not possess. Other mediums have written an incalculable mass of trash from the great departed, and their verbiage passed unnoticed, for they were not placed on the same height, or published with ostentation. After having such expectations excited, with what chagrin must the true Spiritualist read, or with what contempt the critic, such passages as the following, which are samples of page after page. Shakespeare writes:

"Bless God, your heavenly protector. Lead a good and noble life of the soul's own assistance. Fear the devil and all his works. I am William Shakespeare, poet and partizan. Endure the sins of the flesh, and the light of the soul will be given you in proportion to your victories over Satan and his triumphal band of Lians. Seek ye the final judgment for your encouragement, and relief from the assailing of Providence by his vagabond teachers."

On being asked to write a poem on his "heavenly joys," he gave one, of which the following is an extract:

"My joy in heaven
 Is from the seven
 Of truths of God's creating:
 First comes the queen
 Of love, the one
 Who blesses the pure in heart,—your
 Everlasting friend,
 Benevolence."

Again:
 "O people of earth
 If you knew the sad heart
 You cause your dear Father,
 Your eyes would be lifted
 To things far higher."

[Signed] "William Shakespeare, the Poet who seeks not to know it."

He further gives utterance to the following maudlin nonsense:

"My poetical character is gone. It was only meant to serve me to get a simple living, and I need it not now, except as far as I may use it for you, my kind hearers."

Bacon, the great philosopher writes:
 "My dear friends, such delight I see, that the stars almost fall to send their heavenly light upon your paths. See this! I think you will not hesitate or delay one moment to show your souls' providential feelings toward the world. Fear is not in the heart of the philosopher. The heavens were not made without the powerful understanding of the God of creation; neither were yourselves created without the knowledge of your holy love toward the race of creatures called mankind."

George Washington writes:
 "Bring yourselves into a true belief with God and his commanding angels, and by the aid of the divine powers, your hearts will be filled with the upright living of a ceaseless beginning. . . . George Washington is but a fly-spoke to humanity's progress and I must forget that I was ever more than a worm of the dust, sent by my Maker for some good purpose."

Abraham Lincoln has the following:
 "I was always a quiet man in the former world; and although I am changed, or I should say purified, by my flight, yet with all, I am the same unsophisticated Abraham Lincoln, the President of the United States of America, and happy I am to repeat this; for the people, God bless them forever; use me well; and in everything I think I had the support of fine men."

Isaac Newton contributes the following:
 "Alm high, my brethren. I intend to be the willing subject of blessed King; and where the will is, there God will always show you a pleasing way."

Byron writes a poem, as a "test" "To show you that I still live," and as such produces a doggerel beginning:

"The feelings of trust, my friends, earnest and true,
 With which I now pen these few lines to you,
 Are many, with all the emotions strong
 That unto a spirit's being belong."

On being told that his poems were "still read and admired by many," he replies: "Not as I wish, with the light of Jesus upon them." It would make strange reading; Don Juan with the "light of Jesus" upon it!

Penn, writes:
 "Wm. Penn, the Quaker, is a spirit—a man once in the body, and in sin. But God took me home, and I now live in glory, ripening into full bloom, when the summer heat of passion and the cold of winter shall have effected a perfect cure of all evils inherited through the flesh."

Napoleon Bonaparte, writes:
 "Heaven defend the cause. Save your souls. Love your Maker. Love one another. Follow no man. Fly evil. Do good. Alm for God."

These extracts from communications of a few only of the vast array of statesmen, poets, sages and historical characters, including Pontius Pilate and Moses, who contribute to the pages of Mr. Kiddle's book, worthless as they are, convey a good idea of the whole. It is almost unbelievable that a cultured man and scholar should become so infatuated and self-deceived as not only to let pass, but unqualifiedly endorse, and publish to the world such an incoherent medley. The Alliance well said in its scathing criticism that "The perusal of [this] book will be apt to make men afraid, more than ever, to die, for fear their spirits will seem to make them appear silly." Judging from the communications in this book, the spirits all stand on the same idiotic level, and their highest thoughts are puerile, religious cant.

We say this with a full understanding of the great difficulties in the way of clear and reliable communion between the two worlds.

We expect imperfection, incoherence, contradiction; to see the influence of the medium, of the circle, of conditions known and unknown, away the current of the controlling spirit's thoughts; we have been taught to allow a wide margin for such influences, and it would be as unwise as uncharitable not to do so; yet, after making all such allowances, there should be at least some indication of the identity, in expression or method of thought, of the spirit purporting to communicate. This internal evidence is our only reliance in determining the source of the intelligence. If the latter does not rise even to the plane of mediocrity; if it has not a single flavor of the source which it claims, we are justified in refusing its acceptance. This is the issue with every communication, without exception in Mr. Kiddle's book. They are alike in thought and style, or rather in the want of both. They are characterized by a poverty of ideas, and a religious cant, in which Napoleon is flippant as a priest. They bear the impress of the mind of Mr. Kiddle, as a sort of reflex or echo, and intensify the stereotyped religious phraseology he so frequently indulges in. We do not impugn his honesty or that of his mediums. We bear in mind his sacrifices and zeal in his devotion to what he considered the truth, but his zeal and earnestness only make the matter worse, for the more unqualifiedly such communications are endorsed, the more they reflect on the character of Spiritualism and the intelligence of Spiritualists.

Mr. Kiddle entered the field without preparation for its study, and experienced the fate of new converts in being carried away by his enthusiasm. Had he been schooled by experience in investigation and posted in the introductory sciences of psychometry and magnetic influences, he would have understood the phenomena he so faithfully records, and as carefully repressed, as he now heralds them. He would have understood that the value of communications does not depend on the great names attached to them, but on their intrinsic worth. Epes Sargent, than whom no one has studied this subject with greater care, speaking of spirit communications, so called, says in "Planchette," page 238:

"The puerile character of many of the communications for which a spiritual origin is claimed, the reckless assumption of the names of great men and women by pretended spirits; the author of some imbecile doggerel claiming to be Shakespeare, . . . and the utter of some stupid common place asking us to believe he is Lord Bacon,—of course make the spiritual pretensions of the communications ridiculous in the estimation of most persons of taste."

We have no desire to appear as a defender of Truesdell or of his book, but the policy of the JOURNAL has ever been, instead of weakly trimming to every breeze and taking refuge in subterfuge or ignoring the antagonists of the cause, to meet them squarely and openly before all the world. Truesdell says he is not a medium; he was never recognized as such by the great body of Spiritualists; he played the role of an amateur trickster, imitating the spiritual phenomena. He now comes forward and tells us how he performed his tricks, and how closely the genuine can be simulated. He also points out instances where genuine mediums have palmed off the imitation for the genuine.

Admit all this, and shall we sit down in despair, and moan with Mr. Kiddle: "After more than a generation of investigation and accumulation of evidence to be placed hors de combat before the thoughtless public by a Truesdell!" The injurious influence of "Bottom Facts" has been slight indeed, so slight that no courageous, critical Spiritualist has been able to detect it.

The numberless volumes of communications, like those of Mr. Kiddle, have by their mass and persistence, exerted a great and most injurious influence; being put forward by the opposition as representative of the status of spiritual literature and thought. Yet the damage done by these even, has been temporary and fleeting, for the great underlying thoughts ever have come to the front, and slowly gained position. We have a grand philosophy of life and science of existence, the only system which co-ordinates all phenomena of life and matter, and satisfies the aspirations of the soul.

Exposures like Truesdell's only affect the excrescences of the great movement, such as every observing Spiritualist has seen to exist and been saddened thereby. The stream will flow all the clearer and stronger. We shall learn to distinguish more certainly the true from the false, and while there will be less to deplore on the one hand, there will be more to call forth our admiration on the other. The exposures of Spiritualism have always been of its frauds. It has never been exposed, cannot be, for it is a revelation of eternal truth.

The temperance people of Chicago rejoice at the steps the Citizens' League has recently taken to so purify the grand jury, that an indictment can be found against those who have been guilty of selling liquor to minors, or otherwise violating the ordinance regulating the sale of intoxicating drinks. In a complaint of the Citizens' League to State's Attorney Mills, it is said: "Upon the September Grand Jury there were, as I am informed, seven or eight saloon keepers and six who were directly interested in that business. On that Grand Jury, also, was a prominent saloon keeper who was then, as I am advised, under bonds for his appearance at the Criminal Court, and was held over on the charge of selling liquor to minors."

We have received many letters of commendation of the articles on Culture of Man, by Sidartha. The JOURNAL is being more heartily appreciated. Many old readers are subscribing for their friends. This pleases us and we feel sure the paper will please them.

Has the World Been Saved?

Rev. Thomas Parry gave his first sermon in the Jefferson Park Presbyterian Church on the first Sunday of the year, and the effort was reported with attractive headlines by the city press. The sermon resembles, in flow of words and rhapsodical logic, some of the trance addresses we have heard and read. As a specimen of this kind of eloquence we commend the following extract:

But Jesus Christ has opened the heart of joy; struck with the rod of mercy the flesh of destiny. In the mysterious depths of divine grace he has caused the well of salvation to spring and to irrigate the parched deserts of fatality. This atonement idea boded in creation, struck its roots down through the purposes of God, sprang up in the light of God's infinite love when man sinned; it made glorious the lines and roses of Eden, and constituted the nectar of the tree of life. From its distillation the prophets drank, became inspired, and saw visions of mercy and justice, visions of truth springing from the earth and reaching down to the gates of heaven and of righteousness and peace kissing each other, visions of infinite love wooing the guilty.

We leave the reader to determine how the "atonement idea," could have made the "lilies and roses of Eden" "glorious," or how the "prophecy" "drank" of it centuries before Christ came to promulgate it! It is through such alms this spiritual teacher wades, and we should find no fault, if he did not at last reach conclusions not warranted by his premises, and far more clearly expressed. He says:

Where the gospel is not in force cunning or courage or some evil principle becomes supreme. There is no ultimate divine authority to which to appeal. Christ changed and established the central government among the virtues. Love became law and all other virtues took their proper place, proportion, and importance from the principle of love as a law. Christ discovered the path of righteousness looking down from the heights of heaven and of righteousness and peace kissing each other, visions of infinite love wooing the guilty.

We ask, is it true that the "motives, desires and passions fell into their proper place?" All history shows that they did not nor have not. After almost nineteen hundred years of effort, less than one-fourth of the inhabitants of the world are under the nominal influence of Christianity. From the beginning it has nourished bigotry and superstition, out of which have sprung the most murderous wars and unmentionable crimes. Such unwarranted praise grows out of ignoring history and contemplating the ideal morality which is the fruitage of intellectual and moral growth and culture under the influences of science and what may be called for want of a better term as combining all influences, the spirit of the age. This development has been directly in the face of the opposing force of Christianity as expressed in the churches.

The fagots, the dungeon, the rack where honest thinkers have suffered, these line the weary road along which humanity has fought its way to victory. It is not true, that "where the Gospel is not in force, cunning or courage or some evil principle becomes supreme." If we study the history of Christianity we shall be ready to assert that this is most strikingly true where it is in force. Constantine the Great the most atrocious murderer of his wife, son and friends so stained with crime that the priests of the old pagan religion refused to absolve him, saying the gods would not pardon one so criminal, forced this "doctrine of love" on the Roman world, by the sword. For centuries thereafter, cunning and courage ruled and crushed opposition with remorseless cruelty. The churches of to-day are ruled by cunning, and all about us, after nineteen centuries, so far from seeing "righteousness and peace kissing each other," we behold the terrible spectacle of Christian nations, armed to the teeth, watching each other as trained gladiators, ready at a word, to spring at each other's throats, and when their armies meet in deadly struggle, and tens of thousands lie dead or bleeding, ghastly under the shroud of sulphur smoke, it is heralded by Christian journals to Christian readers as something glorious, instead of a gigantic crime against God and man.

Far worse, all about us, forced on our attention, is the selfishness, the grasping avarice, the greed, the utter disregard of the rights of others, the depraved passions of Christian worshippers. True, there are charity hospitals, reliefs for the poor, and a vast amount of talking of the divine power of love, but on the other hand there are jails, penitentiaries, work-houses, rum-shops, and lower depths for which there is no name. The beauties and power of Christian love may be extolled by ministers, salaried at ten thousand a year, and their laity may praise their effusions seated in luxurious ease, but the stern fact remains that around those churches, under the very shadows of their steeples surges a tide of selfishness, crime and depravity; an abject wretchedness; a squalid poverty, which this love has not reached, and over which it has no control.

Say what the preacher will, reading from perfumed notes turned with soft white fingers, the world has not been "saved" or "redeemed," and is further removed to-day from the result which the clergy desire, than in the first centuries of Christianity's growth.

Nor do we think such "redemption" desirable. We want the power of unselfish love, and the noble ideal of Christ's perfection, not only as a means of gaining heaven in the next life, but to make heaven practical in this. Instead of the "Majesty" of God, we must teach the innate majesty of humanity; and for the divinity incarnate in Jesus, the divinity incarnate in every human soul; in other words the fundamental principles of the philosophy of life, as expressed by Spiritualism.

Last Sunday evening Mr. J. Simmons gave a very interesting lecture at Lester's Academy, 619 West Lake St., consisting of a sketch of his travels with Dr. Slade in Europe, and an account of the many interesting and marvelous tests given through the Doctor, his persecutions through the courts and his sufferings in the cause of Spiritualism. Conference and Fact Meeting every Sunday at 3 P.M. Social and Musical Entertainment, at 7:30.

Michigan State Association of Spiritualists and Union Convention of Spiritualists and Liberalists.

We publish in another column the call for the Annual Meeting of the Michigan State Association of Spiritualists at Kalamazoo, February 21st to 23rd, which will doubtless be an interesting and successful gathering, as have all those held by that Association. We also publish a call for a Union Convention of Spiritualists and Liberalists at Lansing, February 29th to March 2nd, in which is one statement so strangely remarkable that it cannot find place in our columns without such comment as an independent newspaper, aiming to give the whole truth, is compelled to make.

One of the specified objects in that call is: "The relations of Spiritualism and Liberalism in the State work; is it desirable to continue them as recognized joint factors?" and it is then stated: "The topic has elicited more or less outside debate, but has never been fully and fairly discussed in any responsible gathering."

At Grand Rapids last March, at the official annual meeting of the then existing State Association of Spiritualists and Liberalists, recognized and attended as such by those who are leading in the issue of this Call, and therefore held by them as a "responsible gathering"—this question of the continuation of the union of Spiritualists and Liberalists "as recognized joint factors," was fully and fairly discussed for most of a whole day, and then fairly voted on, with a good number in attendance, with but two votes in favor of such continuation.

The attempted union of Spiritualism and Materialism had been found in the nature of things an utter impossibility, an absurd effort to promulgate and build up as "joint factors" opinions so utterly opposite that the life and growth of either must be the decay and death of the other. This was the opinion of all except two who cast those votes at Grand Rapids. This plain fact which cannot be successfully denied, is in direct contradiction to the strange statement of this Call.

If it is claimed that the Grand Rapids meeting was not technically regular, and should have been called at Lansing, the answer is that it was called by the officers of the then existing State Association of Spiritualists and Liberalists, as well attended by the members as previous meetings had been, recognized as regular by those who were present and took part, and this topic led all others in interest and importance with the result we have given in the final vote.

Further comment is needless, and both Calls are given for the information of our readers. Those who believe in a State Association of Spiritualists will naturally go to Kalamazoo, if possible.

Whoever wishes to revive and keep up the trial of making Spiritualism and Materialism "joint factors" can, of course, go to Lansing.

Seek and Ye shall Find.

There is one more suggestion which it may be well to make to an honest "Seeker after Truth," our correspondent in Athens Co. Ohio. If, as we may naturally conclude, he is living alone, that is without family of his own, it may materially help him to call in to sit with him when he is desiring spirit communion, some three or four congenial friends. Should he not have these within easy reach, he may be equally helped by the same number of upright persons, if only they can be persuaded to join in his desire for more light in this direction. The persons most interested, we have usually observed, are those who have been bereft of some dear child or member of the family circle, and of whose continued existence, love and home they are sorely anxious to learn.

Selden J. Finney once told of his long and patient effort to obtain this sacred converse; sacred, it always was to him. Why? Because his motive and his strong desire were pure and most sincere; and this ingenuous singleness of purpose, through a law not to be escaped, brought pure and most instructive results. All influences, whether earthly or heavenly, wrought with him and for him. He with a half-dozen friends sat week after week for six months. They were singers, and they believed a union of their voices in song would bring unity, so they sang at almost every sitting. At the end of six months Mr. Finney was controlled to speak to these friends, and in an eloquent manner, and by seeking in this way still farther instruction, he was enabled to become fitted in many ways to enlighten large audiences of his countrymen, and to give them what they welcomed as the bread of life.

Now our correspondent, or others situated as he is, may gather either his family or friends about him, and by sincere perseverance, gain something related to the great harvest of good received by our noble friend, at any rate receive heartfelt satisfaction through evidence of the continued life of those he loves, as well as that of all human beings.

A correspondent of the New York Post, dating the note at the "Institution for Deaf and Dumb," says: "On Wednesday night preceding President Lincoln's assassination, a little deaf and dumb girl in our institution got up in her sleep, went to a classmate, and after rousing her, spelt with the manual alphabet, 'Lincoln is shot.' In the morning the somnambulist knew nothing of the circumstance till informed of it by her friend in the presence of others. The incident would probably never have been recalled but for the emphasis which after events gave it."

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THE ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXV.

CHICAGO, FEBRUARY 9, 1884.

No. 24

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit phenomena, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio Philosophical Journal.

The Collective Man.

The most vital truths of science unite with the voice of inspiration in proclaiming the exalted social destiny of man. But in what noble forms shall we mold the institutions of that new and coming age? No one doubts that it is coming. But the science of man alone can answer our question with exactness of plan and with practical clearness of detail.

Our object in this article is to briefly sketch the natural and basic principles upon which a true social organism must rest. We need more than simply to know that there is a good time coming. For in the growth of society, the intellect, the feelings, and the will of man, are equal factors. Our knowledge and our ideas, whether they are true or false, will determine the forms which the new institutions will assume.

In the nature of man is the vital mechanism that produces all the phenomena of society. The science of society, therefore, deals with laws which are a part of the nature of man. And this science can only be discovered by a direct study of his mental and physical constitution. The so-called social scientists have simply studied the masses of men in history, and by the light of experience. But man himself is the cause of all experience. We could not understand how a clock does the work of recording the hours and minutes, if we only study its outside case. We must look inside at its machinery. We propose a new method for studying social science, and we base that method upon three self-evident positions:

- 1st. The object of all institutions in society is to supply the Collective wants of man.
- 2nd. Each want in society has its direct source, or producing cause, in a mental faculty.
- 3rd. The structure of society must therefore include as many officers and departments as there are of groups and faculties in the mind.

Let us illustrate each of these basic truths by examples. The faculty of Memory produces the collective need of public records, of schools, and of literature. Without these, the organ of Memory could not be supplied with the knowledge which we require to use. And if the organ of Memory did not exist, then there would be no cause which would produce the want in society. For the mind would then have no power to store up knowledge, and these institutions would thus be of no service to us. From the mental organs of Parental and Filial love arises the need of the family, with its relations and dependencies. From the organs of Rulership come the need of government, with public leaders.

The same reasoning applies to every one of the faculties. Each one of them produces wants which can only be satisfied through the concerted action of men. This concert of action constitutes organic society. It is, therefore, a demonstrated truth that society has as many kinds of wants as there are faculties in the human mind. Each person has all of these mental organs, and each organ demands conditions for its gratification. As the lungs can only be satisfied by air, the stomach by food, and the eye by light, so each mental organ has wants of only one kind. The organ of Friendship can only be satisfied by friends, that of Integrity by justice, and that of Reason by scientific truth.

Men cannot act in concert unless they have some well defined plan or method. They must have their organs, the common instruments through which they may act together. These society organs they call officers. Each one is intended to represent some common

want of the society, and to lead the members in the effort to supply that want. This method is perfectly natural. For all action in nature takes place around centers. The forming of a crystal, the growth of an animal, or the development of a globe, alike prove this law of action around central points of force. It is thus a mathematical necessity that the action of society must turn upon its centers or officers. But it is not necessary to confer arbitrary power upon them. The axle or hub of a wheel has no more arbitrary power than its circumference.

The organs of the brain all radiate from two centers. These centers produce the idea of the unity of many different kinds of parts in concerted action. To satisfy this sense of unity, each society chooses a President, Chairman, or Chief of some kind, who thus becomes their common pivot of its collective action. The need of records is supplied by a Secretary, a Clerk, or a Recorder. He is the memory of the society. The Treasurer takes care of its property and thus represents the organ of Economy.

Men knew very well that the officers of society represented its wants. But they did not think far enough to see that back of each one of these wants stood a mental organ which was its producing cause. Blackstone, in his Commentaries, says that "The true and natural foundations of society are the wants of individuals." But neither he, nor any other writer, has ever told us how to get a complete classification of these wants. Consequently they could never lay any complete foundation. The only way to test any institution, or any proposed plan of reform, is to compare these plans directly with the nature of man. It is for him that they are designed. In 1859 and 1860 the writer of this article carefully examined the duties of every class of officers, in all the institutions of civilization. He extended this survey over both ancient and modern times. He traced the duties of each officer back to the mental faculty from which it originated. The result of this year and a half of work is summed up in the "Diagram of Civilization."



DIAGRAM OF CIVILIZATION.

Up to the present year, 1884 of our Common Era, only the six lower groups of faculties have been in any way represented. The higher and nobler half of the mind has been left to the isolated and always abortive efforts of private individuals. They have never formed a constituent part of any institution in society. It is quite true that the church and some other institutions have often taken the name of some of these higher faculties. But it was only in name. The true function of religion is two-fold. First it must unite the entire human race in one composite life. Second, it must unite and harmonize man with the life of the universe. The Church has never undertaken to accomplish either of these results. It has merely represented an obedience to dogmatic authority, and this springs from the organ of Reverence, low down on the side of the head. The justices and judges at the present time do not represent the organ of integrity, for this faculty would seek to reform and restore the criminal to a normal condition of social health and moral power. But these judges speak the language of the lower organs of Destruction, of Economy, and of Secrecy, for they condemn men to death, to fines, or to imprisonment.

If men have already represented one-half of the faculties by officers, then it is perfectly certain that we can go on and represent the other and higher half, as soon as we know what these faculties are. And it can be no more difficult than what has been already done. We must and can carry out to completeness that which has been done in a rude and fragmentary manner from the earliest ages of history.

The engraving of Messianic or the Universal Republic exhibits the completed plan. It is also shown in the Table of Departments. It provides for the intellectual wants by having departments of art, letters, science and culture. It establishes and incorporates the home, family, marriage and religion to answer our social needs. And it organizes rulership, labor, wealth and commerce, to meet all the demands of industry. In each of the twelve groups, of the brain are two

leading faculties, with one which acts as an executive or assistant. For example: the organ of Attention observes facts, the organ of Memory retains them, and Language stores them up in books for future use. As a result of this threefold arrangement of the faculties, we must arrange each group in society with two leading officers and one assistant. The titles of the officers are placed in the engraving immediately after the organs which they represent. We know, before it is tried, that such a system of society would fit all men, because it corresponds fully to what is in the nature of every man.



UNIVERSAL REPUBLIC.

As each organ of the brain governs a specific part of the body, therefore these officers represent both the physical and the mental parts of man. The officers take an actual part in all the work of society. They are not dictators, bosses, or idlers. They are simply leaders in each department, fitted by talent, knowledge and social qualities to lead the other members. All officers must be elected, or deposed, by a free vote of those they are to lead. And all proposed laws must be submitted to the people for their approval or rejection.

The land, town, country, state and nation have each the same number and kind of wants. They differ only in the extent of these wants and in the amount of details which they involve. For example, the need of a road is the same kind of a want whether it simply reaches across a town or extends through a nation. Hence all these orders, the land, town, county, State and nation, must have the same constitution, with the same number of departments and officers. For convenience, we would change the titles of the two central officers in each of these orders. All the rest would remain the same. The two centers in the Bands are called: Director and Directress; in the town they are Mayor and Mayress; in the county they are Count and Countess; in the State, Governor and Governess; and in the Nation, President and Presidentess.

In this article we have assumed a division of the faculties into three classes, twelve groups and thirty-six organs. In another place we shall deal with the proof of this classification.

Departments of Society.

Male officers are in CAPITALS, females in SMALL CAPITALS and assistants in Italics.

Centers—PRESIDENT and PRESIDENTESS.
Assistant—MARSHAL.

INTELLECTUAL DIVISION.

Group of Art. DESIGNER, GRAPHIC—designs engraving and sculpture. COSTUME, COLOR—costume, painting and illumination. FURNITURE, ORDER—furnishing, upholstering and surveying.

Letters. RECORDER, RECORDS—studies, history and libraries. CURATOR, PUBLICATION—printing, museums and correspondence. MUSICIAN, LANGUAGE—literature, music and editing.

Science. SCIENTIST, LAWS—mathematics, botany and physics. SURVEYOR, ETHICS—politics, morals and administration. CIVILIAN, SKILL—invention, building and modeling.

Culture. RECEIVER, AMITY—entertainment, fraternity and visiting. CULTURER, TRUTH—education, reform and discoveries. DYNAMICAL, EXPRESSION—manners, morals and the drama.

SOCIAL DIVISION.

Domestic Group. PURVEYOR, FOODS—garden, cereals and dairy. MISTRESS, HOUSE—household, laundry and catering.

Family. INSTRUCTOR, SCHOOLS—study, obedience and guidance. GUARDIAN, AMUSEMENTS—plays, festivals and work. SERVANT, SERVICE—dressing, alms and protection.

Marriage. RITHEM, DEVOTION—rites, sorcery and penology. HEREDITY, TRANSMISSION—nursing and providence. WILDER, LEISURE—recreation, feasts and pleasures.

Religion. PASTOR, WORSHIP—ceremonies, unity and judgment. MINISTER, LOVE—discipline, interchange and relief. COUNSEL, MESSAGES—pastor, telegraph and messenger.

INDUSTRIAL DIVISION.

Rulership. RULER, DIGNITY—leaders, ethics and trainers. ELECTOR, LAUSATION—elections, awards and ranks. ENIGMA, DISPLAYS—standards, exhibitions and processions.

Labor. JUSTICE, INTEGRITY—arbitration, peace and judgment. OVERSEER, UTILITY—machines, operation and grouping. WATCHMAN, ENVIRONMENT—climate, herbs and signals.

Wealth. FOREMAN, FACTORIES—of instruments, textiles and works. TREASURER, ECONOMICS—accounts, expenses and harvests. COOPER, STORES—storage, preservers and collectors.

Commerce. ENGINEER, LOCOMOTION—roads,

transports and mines. MERCHANT, DISTRIBUTION—exchanges, delivery and forwarding. FERTILIZER, TEXTILE culture, fertilizers and forestry.

The plan here proposed is simplicity itself when compared with the institutions composing our modern civilization. For they represent one-half of the brain by more than two hundred and fifty different kinds of officers. Our Model represents the entire brain—thirty-six organs and three centers—by thirty-nine officers. It is twice as complex as civilization, but with only one sixth part as many officers. Nature does not reach complexity by increasing the number of parts in a thing, but she does it by changing their forms and arrangement. In six thousand years of experience, men have discovered one-half of their social wants. But science discovers the whole of them at once by looking directly at the constitution of man. The plan here proposed would take the place of all existing organizations. It represents all there is in man, and therefore provides for everything which men can do in their collective capacity.

The great evolutionists, Von Baer, Draper, Spencer, Huxley, Dana, and the rest, have traced the development of the nervous system up to the base of the human brain. There at the base they helplessly stopped. For this reason they could never see what the law of evolution teaches in regard to the future structure of society. They frankly say that they don't know. In their hands, the law of evolution was worthless. It looked only backward, it had no practical application.

We have been dealing in this article alone with the Plan or structure of the social organism. In another place we may discuss its laws of action, the relation of its parts to each other, the subjects of liberty, ownership, woman's place, and other things essential to its completeness.

The method here sketched is new. And so were the railway, the telegraph and the telephone, only a little while ago. They were quickly adopted because they were based upon easily proved laws of nature. This, too, is based upon natural laws, and its adoption will verify the nobility of our aspirations for the collective unity of man.

For the Religio Philosophical Journal.
Inspiration.

BY RON, JOEL TIFFANY.

One who is possessed of the spirit of truth is possessed of all the moral virtues. For to possess the spirit of truth implies a spiritual status to perceive and recognize all those relations and incidents of life, in which the moral virtues become manifest through obedience of Divine law. One who in spirit and in truth seeks to know and to do the Divine will in all things, will never utter a falsehood in word or in deed, for selfish or partial purposes. He will strive earnestly to be and to do, that which is essential for universal good. He will never seek to become unjust in his relations to, or in his dealings with, mankind. Truthfulness in spirit requires that its spirit shall be recognized in just dealings. For in human intercourse through dealings, justice is truth; and the spirit of justice is the spirit of truth. And it is thus with respect to all orderly and moral intercourse between individuals. The spirit of truth demands a universal good. Hence in all intercourse between individuals it involves the spirit of purity. One whose supreme desire is to be true and just with all, can never be guilty of impurity. No impulse, which has not its seat and source in an individual desire for selfish indulgence and selfish gratification in some form, will cause one to become impure in life and act. Therefore, the impulse leading to impurity is the offspring of the spirit of falsehood and always tends to begot injustice, falsehood, deceit and wrong. It is the evil fruit of the corrupt tree.

Thus we may investigate the character of each and every of the moral virtues, and all will be found to have their foundations in the spirit of truth. The moral virtues consist in the application of the spirit of truth to each and every of the orderly relations and incidents of life possible to humanity, requiring and causing the individual to recognize, and to conform to, such requirements. Hence it is, that the spirit of truth as a resident presence in the individual spirit is said to be essential to lead one into a knowledge of all truth, by bringing the individual, in spiritual status, into a state of responsiveness to the Divine Presence in all things. And inasmuch as the communication of truth to the individual spirit depends upon some kind of influx into the personal consciousness, it follows that the character and the degree of truth communicated to any individual, depends upon the character and degree of the supremacy which the spirit of truth has acquired in his soul. External, that is, mere forms of truth, may be communicated to the mind, just as the mere forms of existence may be made known through the physical senses, and one not possessing the spirit of truth may comprehend spiritual things in the same degree that an animal comprehends physical things. But such an one can no more recognize and comprehend the truths of the spirit than the animal can comprehend the truths of science. And the reasons are the same in each case, to wit, that the individual consciousness has not been unfolded in that degree, which is essential to make the influx of such truths possible. This fact can be known only to those who have realized its truth. Theodore Parker affirmed, that to him, the immortality of the soul, and the actual presence of

God were facts of his consciousness. That he could resort to no argument or refer to no evidence, to prove these facts, because the facts themselves were more evident than anything external by which they could be proved. Others have the same conscious knowledge of these and of like spiritual facts; owing to a like spiritual status, attained by the same means. All can have it by seeking with all their hearts and minds, the attainment of this spirit of truth; and without such effort, one must remain in that character and degree of influx, which corresponds to his spiritual status. While remaining in any considerable degree under the control of the appetites, the passions, and the carnal impulses, one need not expect any very high degree of spiritual illumination; and that which pertains to the higher will seem to be foolishness, superstition and ignorant bigotry.

When one has not attained a degree of spiritual unfolding, which causes him to become religiously conscientious in matters of spiritual life and character, he has not reached a status where much real light can illuminate his spirit. Spiritually he belongs to that class which Jesus described as being in their graves; that is, as being destitute of spiritual life and consciousness. And although they may become persuaded of the fact that they are to live forever in a world beyond the grave, they have no conception of any better or better life there, than they are acquainted with here. Take the example of the one who, when a boy, depredated upon the melon patches of his neighbors with some conscientious scruples, that he was doing what was not exactly right. He has now outgrown those scruples. He has become too manly to be troubled by so sensitive a conscience. This confession shows the direction in which such spirit is drifting; and if he tarries long enough, and has opportunities enough, there is no telling what hardness and insensibility to morals and right actions may be acquired. Such an one, surely, need fear no hell in the future, if he can dive deep enough in moral death to exclude that spiritual life which gives moral consciousness. But even then he may fall of finding his heaven, unless there are melon patches or other things he can depredate upon; for even such as he, being immortal, must find something to do.

The highest possible status to which one can aspire is that which brings the spiritual man to completeness of spiritual life and character. This spiritual status is known as the Christ status, or one which is attained through obedience of law in its absolute sense. Such obedience brings the individual into a state of oneness with the spirit of the universe. By these means, the spirit becomes responsive to every degree of spiritual influx, and thus becomes consciously inspired, and is made acquainted with every degree of spiritual truth. In this ultimate status are to be found the means of acquiring an understanding of the underlying principles from which all spiritual truth is a proceeding. Knowledge consists in a cognition and comprehension of the actual; and all that man can do to acquire such knowledge, is involved in seeking the spiritual status, which makes him receptive of the proper influx. The burden of the ministry of Jesus consisted in teaching one how to seek, and what to seek, to obtain the proper spiritual condition, making the soul responsive to the spirit of truth. His statement of the beatitudes consisted in an enumeration of those spiritual qualities essential to such reciprocity. His entire system of instruction is addressed to the natural comprehension of man; and his instructions are such that the ordinary mind can perceive their significance and can obey, provided he will make the proper effort.

It has been supposed by some, that no one can comprehend the Christian system as taught by Jesus, unless especially aided by the influences of the spirit; that one must become especially qualified in a manner different from the qualifications common to humanity. No rational man, not denying to himself the exercise of his intellectual and rational faculties, can suppose that the Infinite and perfect Father of humanity can become partial or special in his dealings with man. His omnipotence, by every attribute, giving life and law to all existence, reveals him as perfect in all his relations to, and his dealings with, man. He is in no respect a respecter of persons. In all his dealings, he is equally the benefactor of all. He can do no more for one than he does for all. Every one receives according to status in himself; and no one can receive in any other way. Like the natural sun, which shines as well for the blind man, as for those who have the open eye, so does the spiritual sun. One possessing the visual organs, gets from the effluence of the natural sun, what the blind man does not get, because, according to his status, he has a reciprocity, which the blind man has not. But notwithstanding his lack of reciprocity, the sun sheds upon him the same effluence which it does upon the man of sight. As it is in the natural, so it is in the spiritual. The spiritually blind are so because of conditions in themselves. They are so wrapped in their carnal investments that not one ray of the sun of righteousness can penetrate to their spiritual consciousness. They are so filled with the bustle, din and noise of their external selves, that they can hear and recognize nothing from within. They hear no voice summoning them to their highest spiritual possibilities; and they remain so dead in such respect, as to doubt if they have any such possibilities.

It is well known to every reflecting mind, that one has the power to seek elevation of

Continued on Eighth Page

For the Religio-Philosophical Journal.

THE ORIGIN OF CHRISTIANITY.

A Critique of Gerald Massey's "Equinoctial Christianity."

Zodiacal Symbolism.—Jesus as the Ram-god and the Fish-god.—Why Jesus is called "The Lamb."—The Book of Revelation and the Ram.—What is taught concerning Jesus in the Revelation.—The Testimony of Paul.—The Gospel of Paul and the Gospel of James, Peter, and John.—Paul's evidence of a flesh-and-blood Jesus.—James and the other Brethren of Jesus.—The crucifixion of Jesus and the Crossification of the Ram.—Paul's Doctrine of the Resurrection.—The Spiritual Bodies of Jesus and of Mankind.

BY WM. EMMETTE COLEMAN.

In the last section of Mr. Gerald Massey's "Natural Genesis," entitled "Equinoctial Christianity," and in the sections devoted to the typology of the cross, the mythical two sisters, the fall in heaven and on earth, the deluge and the ark, the Word or Logos, etc., may be found that gentleman's theory of the origin of Christianity and a definite presentation of the supposed facts upon which his theory is grounded. If true, that theory is of tremendous import to humanity; it behooves us, therefore, to candidly and impartially test the accuracy of these supposed "facts" and the validity of the conclusions therefrom derived. These I propose to submit to the tests of historic truth, philologic verity, and common sense. The only way to deal with such matters is by rational scientific analysis, and that method it is now designed to follow.

Mr. Massey's theory is this: The sun in passing through the twelve signs of the zodiac was worshipped, in ancient nations, under a different symbol in each. Owing to the precession of the equinoxes, the sun retrogrades along the ecliptic one whole sign, or thirty degrees, in 2,155 years. For 2,155 years preceding B. C. 2,410 the sun entered the sign of Taurus, the Bull, at the vernal equinox, or beginning of the year, and during that time the sun-god was adored as the bull. In 2,410 B. C. the sun entered Aries, the ram, at the vernal equinox, and he was then worshipped as the ram or lamb. In 255 B. C. the sun entered Pisces, the Fish, at the vernal equinox, he then assuming the character of the fish-deity. In A. D. 1900 the sun will pass out of Pisces at the equinox and enter Aquarius, the Water-bearer, Christianity did not originate from the life and teachings of a person called Jesus Christ, but was founded on the symbolism pertaining to the passage of the sun through Aries and Pisces. No such persons as Jesus and his apostles ever lived on earth; they are astronomical myths. In its earlier stages, nothing was taught in it concerning a historical Jesus living and dying on earth, but a party subsequently arose who perverted the ancient symbols and inculcated belief in a personal Jesus of flesh and blood, who lived and died in Judea,—said carnalized form of Christianity finally triumphing,—and exterminating the original gnostic non-flesh-and-blood Christianity. Peter, James and John were leaders of the flesh-and-blood, or carnalizing party; Paul was a bitter opponent of the carnalized Christians, and fought against the theory that Jesus had been made flesh, and denied the existence of a personal historical Jesus.

Any one conversant with the history of the world in New Testament times and with the character of the New Testament literature, can at once perceive how opposed all this is to the positive facts of that history and literature. Its mere statement should be sufficient for its refutation, and it almost seems a waste of time and energy to seriously advance facts and arguments in opposition to a theory devoid of rational support, historically, theologically, or philologically. In the interest of historical fact, however, it may be well to present a few of the more important proofs of its unreality. According to this theory the ram-god was regnant from B. C. 2,410 to B. C. 255, when he was succeeded by the fish-god; that is, nearly three hundred years before the rise of the adoration of Jesus Christ as the Lamb or Ram, the Lamb-god was dead practically. No trace of Jesus Christ can be found in the world till the time he is said to have lived in the gospels. In the first half of the first century. How was it that this ram-worship of Jesus only began about three hundred years after the ram-god had been superseded by the fish-god? In the New Testament, in John's gospel and in Revelation, Jesus is called the lamb of god, who through his blood, taketh away the sins of the world, but he is never called the fish, and the symbolism of the fish is never applied to Jesus therein. Yet at the date of Jesus's words and deeds as narrated in the Bible, the fish-symbol of the zodiac was regnant, and not the ram, which had been dropped three hundred years before. Had Jesus been represented to have lived, and had Christianity arisen, any time between B. C. 2,410 and B. C. 255, then there might be some little plausibility in claiming Jesus as a personification of the zodiacal ram; but to claim that a new religion could originate three hundred years after the death, so to speak, of the ram-god, based on ram-worship or ram-symbolism, and be accepted by the whole pagan world almost, that pagan world which knew that the solar ram-god was merged into the zodiacal fish-god hundreds of years before, is, to my mind, in the highest degree improbable and borders on the impossible. A religion based on zodiacal mythology originating in the first century must have been ichthyologic,—instead of being sheepish, it must have been fishy. To be sure, it is claimed that Jesus was also the fish as well as the ram; but the only things advanced connecting Jesus with the fish-typology are the use of some of the prevalent fish-emblems in depicting Jesus and Christianity by early Christian artists in the catacombs, etc., and a few passages in the Christian Fathers, where among the multitude of symbols and emblems applied to Jesus that of the fish is included. The Christians of the early centuries were almost wholly converts from pagan mythology, and it was natural that in some cases the old symbolism, so familiar to them, should be adopted with modifications and adapted to the new Christian cult; hence we find that besides the fish, which in reality was but little used by the Christians, a large number of pagan symbols and emblems were utilized with new significations by the young Christian church. These things, however, form no part of primitive Christianity, and cannot be found in the Jewish Christianity of Jesus and his immediate disciples and early apostles; neither do they form a part of Paul's Judaic-Gentile Christianity. Paul nowhere speaks of the fish-symbolism, and refers to but very few of the other pagan emblems. The typology of pagan mythology is almost completely ignored by Paul, his typology being almost exclusively Jewish. The above simple facts, I think, thoroughly disprove the idea of the zodiacal ram and fish having any connection with Jesus and early Christianity. Moreover, when Jesus is called

the lamb in the Bible, every scholar knows it refers, not to the zodiacal ram, but to the Jewish paschal lamb, which was regarded as a type of Jesus. Exodus tells us that a lamb without blemish was slain by the Israelites in Egypt, and its blood sprinkled on the doorposts of their houses, by which sign the lives of their first-born were saved when the destroying angel passed over Egypt. The blood of this lamb was therefore the symbol of their redemption; and in commemoration of this redemption a lamb was killed and eaten yearly by the Jews at their passover festival. Jesus, having been slain at the passover, as was thought in after times, for the redemption of the world through his blood, the typology of the Jewish paschal lamb was applied to him, and he was called the Lamb slain for man's redemption, etc. As the paschal lamb was ordered in Exodus to be without blemish, so 1 Peter, i. 19, says we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot."

THE BOOK OF REVELATION AND THE RAM.
Mr. Massey tells us ("Natural Genesis," ii: 295-296, 333-334, 381), that the book of Revelation in our Bible contains a prophetic summary of the transformation incident to the passage of the sun out of the bull into the ram at the vernal equinox, 2,410 B. C. Then it was that the New Jerusalem descended, the throne of God was established in the sign of the Lamb, together with the twelve apostles whose names were in the foundations of the New Jerusalem. In 2,410 B. C. "the prophecy was fulfilled," the Christ came; the Son assumed the Father's judgment seat, the twelve were constituted." As the "Revelation" speaks of a future establishment of the "Throne of God and the Lamb," Mr. Massey says the prophecy in that book must have preceded the entrance of the vernal sun in Aries; that is, it must have been written before 2,410 B. C. Compare this extraordinary statement with the facts, and see how far from the truth an intelligent mind, burdened with a groundless hobby, which must be supported at all hazards, can be led. The book of Revelation was written by an intolerant Jewish Christian in A. D. 68 or 69, not long after the bloody persecution of the Christians by Nero, to which it refers several times. Nero himself being stigmatized as "The Beast." The terrible persecution of the Christians spurs the writer on to prophecy the speedy re-appearance of Jesus and the overthrow of the Roman Empire, the great persecutor. It reveals in invective against Rome and in the anticipated punishment of that great city in eternal fire and brimstone. In it Jesus, whom it calls the Lamb, after the paschal lamb, not the zodiacal ram of 2,500 years before, prophesies to John that he will soon come again and establish his kingdom on earth, for the redemption of his followers and the downfall of Rome. Instead of its contents applying to astronomic events 2,410 B. C. they are intended solely to pertain to events contemporaneous with the writer and in the immediate future. How is it possible, I would ask, for the persecution of Christians in the first century A. D. to precede the entrance of the sun into Aries 2,410 B. C.? How could a book first written in the first century A. D. be a prophecy of things happening 2,410 B. C.? Moreover, this book does not refer to a mythical astronomical ram, but to a flesh-and-blood Jesus, who had been crucified on earth in the first century A. D. and had afterwards been raised from the dead, the first man who had ever been thus raised. Revelation, i. 5, calls Jesus the "first begotten of the dead, and the prince of the kings of the earth,"—this making him an earthly potentate raised from the dead. Rev. v. 5, calls him "the Lion of the tribe of Judah, the Root of David,"—that is a descendant of David, an historical character, and born on earth in the tribe of Judah. In Rev. xxii, 16, Jesus says, "I am the root and the offspring of David." To a Jew in the first century this could not possibly mean anything but that Jesus was a descendant of King David in the flesh just as the gospels claim. Besides, Revelation was either written by John the Apostle, or by some one in close sympathy with his form of Christianity. It violently opposes Paul's system of Gentile Christianity, in the interest of the narrow Jewish Christianity of Peter, James and John. Now, Mr. Massey admits that Peter, James and John were the leaders of a flesh-and-blood Jesusism, in opposition to Paul, who taught an ideal, mythological Jesus of some nondescript character. How, then, could a book like Revelation, of a Johannine character, specially leveled against Pauline Christianity, be a narrative of the circumstances attending the establishment of the "Throne of the Lamb," the mythical ram-god Aries, under the name of Jesus Christ, 2,410 B. C.? How could the "Lamb" be of the tribe of Judah 2,410 B. C., which was long before the Israelitish tribes had an existence (Moses dates from 1,300 B. C. and the mythical Judah between 1,500 and 1,600 B. C.) and how could Jesus, 2,410 B. C. be the offspring of David, who lived 1,000 or 1,100 B. C.? A book written in the interest of a flesh-and-blood Jesusism cannot possibly be an exposition of non-flesh-and-blood or mythological Jesusism.

THE TESTIMONY OF PAUL.

Mr. Massey is right in stating that a radical difference existed between the Christianity of Paul and that of James, Cephas and John; but he is radically wrong as regards the nature of that difference. The epistles of Paul tell us plainly what that difference was, and it in no manner involved the question of the historical existence of a personal Jesus, upon which subject all parties were agreed. Instead of Paul denying a historical Jesus, he is the world's strongest witness of that existence. His writings prove, beyond all reasonable doubt, that Jesus was a man living in the flesh; and it is really marvelous how any rational scholar or thinker can claim that Paul had no knowledge of a historical Jesus, and fought the other apostles "tooth and nail," as Mr. Massey says, because they asserted that Jesus had come in the flesh. The real difference between Paul and the older apostles was this: The latter still held tenaciously to the old Jewish ceremonial law, remained strict Jews in discipline and ritual, and required that Gentile converts, whom it appears, they made little effort to secure, should conform to all the rites of the Jewish law, including circumcision. Paul, on the contrary, declared the Jewish law abrogated by the death of Christ, and that all Christians were free from its observances. This very naturally horrified the older apostles, with their Jewish prejudices, and they did all they could to oppose Paul's views. It seems that when Paul had founded churches among the Gentiles, as in Corinth and Galatia, after his departure, emissaries from James, Peter and John, would be sent to the churches to undo Paul's work, by demanding, on the authority of James, the brother of Jesus and the head of the church, and the other original apostles of Jesus, who had personally known Jesus (which Paul never had), that the converts be circumcised and conform to the Jewish law. This conduct naturally incensed Paul, and he wrote

to the churches vehemently defending his teachings against the aspersions of the other apostles, whose gospel he denounced strongly and of whose standing in the church he spoke slightly. The epistle to the Galatians is almost wholly devoted to this subject, and it shows us clearly the point of dispute between the two. In the Corinthian epistles he also speaks warmly in defence of his liberal gospel, free from ceremonial law, as against the attacks of the Judaizing party, headed by the older apostles. At length, as we learn from Galatians, ii: 1-14, and Acts, xv: 1-29, a conference between Paul and the others was held at Jerusalem to discuss their differences, at which a sort of compromise was effected. Both Paul and the Acts tell us the point in dispute, and that was the application of the ceremonial law to the Gentiles. The historical existence of Jesus, of course, did not and could not have been involved, inasmuch as James, the brother of Jesus, was one of the most prominent participants if not the actual head of the council. Only imagine Paul being so foolish as to claim that Jesus never lived on earth in a council presided over by Jesus's brother and composed of nearly a dozen others who had lived and traveled with Jesus a year or more, in the closest fellowship and sympathy. Certainly, during the lifetime of the apostles it could not have been claimed that Jesus was unhistorical and mythical, and certainly Paul never entertained such an idea. His writings positively disprove this wild assertion. Paul states in Galatians, ii: 7-10, the result of the apostolic conference, which was that the "gospel of uncircumcision" was committed to him among the Gentiles, and the gospel of circumcision to Peter, James and John among the Jews; not a word about the gospel of a flesh-and-blood Jesus and a non-corporeal Jesus, which, according to Mr. Massey's imagination, was the prime subject of dispute. I would here inquire what warrant Mr. M., or any other writer, has to thus boldly pervert and distort the plain language of the Testament to bolster up an unsupported theory totally foreign to the book and which it is impossible that the writers of it could ever have accepted for a moment? There is not a line in Paul's epistles, or anywhere else in the Bible, that teaches an unhistorical or totally mythical Jesus, though much mythical, unhistorical matter is found in it which has clustered around the historical Jesus, as it has around Buddha, Charlemagne, and many others. It seems that Paul's apostleship was impugned on account of his not being one of the original twelve who had received personal instruction from Jesus himself. To this Paul replies that he was an apostle, not a whit behind the very chiefest apostles; that he had seen Jesus also; that he received his gospel by direct revelation from Christ; that though others might not consider him an apostle, yet the Corinthians must so regard him on account of his work among them; that if the other apostles were Hebrews, so was he; that if they were ministers of Christ, he was more so, having labored and suffered more for the gospel than they; that he was nothing behind the chiefest apostles, the signs of his apostleship being wrought among his Gentile converts (1 Corinthians, ix: 1-6; 2 Corinthians, xi: 5, 22-28; xxi, 11, 12; Galatians, ii: 1, 12). So far from Paul denying a historical Jesus, when reproached with not having been with him while on earth he replied by stating that he had seen Jesus and received a revelation of his gospel from him,—something akin to the spiritual manifestations of to-day.

Paul did not believe in a flesh-and-blood Jesus, says Mr. Massey. In disproof of this I submit the following synopsis of Paul's teaching concerning Jesus. Mr. Massey quotes indiscriminately from all the epistles attributed to Paul, genuine, spurious and doubtful, as the veritable writings of Paul. I shall do the same, showing that all the so-called Pauline epistles teach a historical, flesh-and-blood Jesus. Romans, i: 3, says Jesus was "born of the seed of David according to the flesh." Romans, xv: 12, calls Jesus "of the race of Jesse" (David's father). 1 Timothy, iii: 15, says Jesus was manifested "in the flesh," seen of angels, received up in glory. Hebrews, ii: 14-17, says Jesus was made "flesh and blood" like the children of God, and was made in all things like his brethren; that he took on himself not the nature of angels, but the "seed of Abraham." 1 Thessalonians, ii: 15, says the Jews "killed the Lord Jesus" as they had "their own prophets." 2 Timothy, ii: 8, says Jesus Christ "of the seed of David" was raised from the dead. 1 Timothy, vi: 13, says Jesus witnessed "the good confession" before Pontius Pilate, a historical event. Romans, v: 15, says the grace of God has abounded by the one "man," Jesus Christ. Philippians, ii: 8, says Jesus being made in the "likeness of man," and fashioned as a man, became obedient to the death of the cross; wherefore God exalted him above all others. 1 Timothy, ii: 5, says there is one God and one mediator between God and men, "himself man," Christ Jesus. Hebrews, x: 12, speaking of Jesus, says "this man," after offering sacrifice for sin, sat down at God's right hand.

In Galatians, i: 19, Paul speaks of seeing James, "the brother" of Jesus, one of the apostles, and in several other passages he mentions James. In 1 Corinthians, ix: 5, he speaks of the "brethren" of Jesus, who were then living and were married. These passages prove beyond all doubt that Jesus was a man who had lived in that generation, his brothers being still alive and personally known to Paul. Can a myth have a brother in the flesh? Can an astronomical abstraction of the mind possess married brothers in the flesh? Can anything be more absurd than the idea that James and his brothers, who were Jews rigidly conforming to the Jewish law, with a cordial detestation of pagan mythology and idolatry, were in reality the brethren of an Egyptian solar myth? To my mind, preposterousness can scarcely go farther than this. In re these brethren of Jesus, it is well to remark that Mr. Massey completely ignores Paul's testimony as to their physical existence, and instead uses the following language: "One James [in the gospels is known as 'the brother of the Lord'] is never found in the gospels, but only in Paul's epistle to the Galatians, i: 19, where James is so called. Again, Mr. Massey says, 'The brethren of the Lord' in the gospels suggest the brethren of Osiris" (ii: 406), when in fact the phrase "brethren of the Lord" is found nowhere in the Bible save in Paul's 1 Corinthians, ix: 5. The gospels speak of Jesus's four brothers, James, Joseph, Simon and Judas, but never calls them "brethren of the Lord," and never speaks of James as the "brother of the Lord," never naming him alone, but only mentioning him in connection with the other three (Matthew, xiii: 55; Mark, vi: 3). By ignoring Paul's evidence of the historical existence of the brothers of Jesus and naming the gospels only as authorities for their existence, said gospels being, in his opinion, "the work of virtual forgers who obtained possession of sacerdotal authority upon pre-

tenaces entirely false" (Nat. Genesis, ii: 503), Mr. Massey endeavors to identify the four brothers of Jesus with four Egyptian deities, ape-headed, bird-headed, jackal-headed and human-headed respectively.—James, an undoubted historic character, being classed as the god Anubis, the carpenter, the human-headed, the double of the dead, etc. Though in one place Mr. Massey admits James, Peter and John to be historical characters, yet in other passages he transforms them into Egyptian myths. Even Pontius Pilate and Herod, undoubtedly historic characters, are as well afterwards appear, borrowed from Egyptian mythology by the New Testament writers, in Mr. Massey's opinion.

In 1 Corinthians, xi: 23-26, Paul tells us that Jesus, the same night on which he was betrayed, he gave his disciples bread and wine, using the same language in so doing as in Luke xlii: 19-20. Could Paul have possibly written so of a mythical being? He here plainly narrates an incident in Jesus's earthly life,—the institution of the Lord's Supper. He also incidentally alludes to the betrayal of Jesus, thus confirming the gospel narrative. Paul also taught the literal flesh-and-blood crucifixion of Jesus as a ransom for the sins of the world. The crucifixion of the Ram-god was something very different. At the autumnal equinox the sun crosses the equator southwardly, from which time his power wanes and grows feeble. This equinoctial crossing of the sun, we are told, is the real crucifixion of Jesus. At the vernal equinox the sun crosses back again to the northern hemisphere, his power then increasing as he journey's on; and this is the resurrection of Jesus; according to the solar mythologists. Did the crucifixion and resurrection of Paul's Jesus in any manner correspond to this? Paul's theory was that the "blood" of Christ, shed on the cross, was a propitiation for sin, accepted by God for man's redemption (Romans, iii: 25; viii: 32; Ephesians, i: 7; Hebrews, xii: 2; Galatians, iii: 13; Colossians, ii: 14). According to the old Jewish law, God required the bloody sacrifice of animals as sin-offerings and as an expiation for wrong-doing. Paul, imbued with these ideas, formulated the theory that, as a substitute for the continual animal sacrifices, God had accepted the sacrifice of Jesus, once for all, on the cross, and that his blood, shed in crucifixion, made atonement for all sin,—the old Jewish sacrificial system being now abrogated (Hebrews, ix: 12-15; x: 26-28; x: 3, 4, 12-14; 1 Cor., i: 23; ii: 2, 8; xv: 3; 2 Cor., xiii: 4; Philippi, ii: 8). In Colossians, ii: 14, Christ's being nailed to the cross is referred to. It is certain that Paul cannot refer to the sun's equinoctial crossing in his references to the cross and crucifixion of Jesus. How could the sun-god's entrance into the southern hemisphere be regarded as the shedding of his blood as a sacrifice for sin, akin to the Jewish sacrifices of bulls and goats? Not the slightest parallel exists between the two.

Concerning the resurrections, Paul in 1 Corinthians, xv: 3, tells us that Christ died for our sins, was buried, and arose the third day; that he was seen of Cephas (Peter), then of the twelve disciples, then of 500 brethren, then of James, then of all the apostles; and last of all, at a later period by himself, Paul. This cannot possibly mean anything else than that Christ was a man who was crucified on earth, was buried, and was, after his death, seen alive a number of times by various people, most of them still living. It is impossible for this to refer to the crossing of the sun at the vernal equinox, or any other astronomical event. It is of the earth, earthy, as is self-evident. Here Paul testifies to the existence of the twelve disciples of Jesus on earth in the first century, living, breathing men, personally known to him. Mr. Massey tells us, though, that the twelve are myths dating from 2,410 B. C. Which is the rather to be credited, Paul, who knew these men, or a nineteenth-century solar mythologist riding an irrational, incredible hobby?

Again, the connection between the resurrection of Christ and the general resurrection of mankind is plainly set forth by Paul. He distinctly states that the resurrection of Christ is of the same character as our resurrection; that in like manner as Christ rose, so shall we be raised up; that the resurrection of Jesus, the first man who ever rose from the dead, opened the way for the resurrection of mankind; that if Christ did not rise from the dead, there will be no resurrection for any one. Here are Paul's own words (1 Cor., xv: 12-23): "If there is no resurrection of the dead, neither has Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also in vain. . . . Then these also which are fallen asleep in Christ have perished. . . . But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming." Language can scarcely be plainer than this. A man, Adam, brought death into this world; so also a man, Christ (not a myth, but a flesh-and-blood man, whose brothers were still living,) inaugurated the resurrection of the dead, he being raised up from death by God for that purpose (as Paul tells us in Romans, vi: 4; viii: 11; 2 Cor., iv: 14; 1 Thess., v: 14-18). And in the same manner that Christ was raised, so shall all men be raised. How can this apply to the crossing of the sun into the northern hemisphere at the vernal equinox, or to anything except the literal raising of the dead Jesus, by the power of God, to life on earth again, as stated in the gospels and all through Paul's epistles? Contrast Paul's words as above with what Mr. Massey says Paul taught: "Paul's resurrection," says Mr. Massey, "was not assured by any risen Christ, it was something to attain in the gnostic sense. . . . This resurrection was neither past nor was it assured for the future on account of its having passed once for all." ("Nat. Genesis," ii: 491.) This is a direct, positive contradiction of Paul's language. Paul says the resurrection of Jesus, "once for all," assures the same for all men; his resurrection was assured by the risen Christ. "As in Adam all die, so also in Christ shall all be made alive." "Knowing [mark, Paul says knowing, not hoping] that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor., iv: 14). Paul's own personal resurrection was assured in his opinion, by Christ's rising, though Mr. Massey denies it; for in addition to the foregoing, Paul in Philippi, i: 21-23, says he was in a strait which to choose,—to live or die; for to die is gain, having a desire to depart and be with Christ, which is far better than to live. So also in 1 Thess., v: 15-18, he declares, on the authority of the Lord himself that at Christ's coming he and all other followers of Christ, alive or dead, will be caught up in the air to meet Jesus and live with the Lord forevermore. The foregoing quotations from Paul prove beyond the shadow of a doubt that he believed that a flesh-and-blood Jesus died, as all die, on the cross; was buried, and was raised by God from the dead; his resurrection securing

the same blessing to all men, their resurrection being of the same nature as that of Jesus. He also taught that the body with which we are raised—the spiritual body, as he calls it—would be fashioned after and conformed to Christ's spiritual body. Philippi, iii: 21, says Jesus "shall fashion anew the body of our humiliation (in heaven); that it may be conformed to the body of his glory." This is another proof that Paul's Jesus was a human being, precisely like all other men, save in his exaltation by God to be the Christ, the Savior and Judge of the world, under the Father.

The length of this article compels me to defer the consideration at present of Mr. Massey's remarks concerning the Gnostics, the Talmudic Jesus, and the numerous so-called parallels in his book between the New Testament and the Egyptian Funerary Ritual or Book of the Dead. In a second paper I may have something to say on these matters, the views of Mr. Massey which are about as fanciful and imaginary, for the most part, as those he entertains concerning Paul.

Presidio de San Francisco, Cal.

A Query.

To the Editor of the Religio-Philosophical Journal.

Your issue of Dec. 15th last had on page six a query regarding the relation between God and his creation. No reply having, as yet, been given, allow me to tell you what I think of the matter. The first question of your "Seeker after Light,"—"Why does God bring opposing forces together?"—presumes forces as individual agents drawn up in battle array against one another. No such condition exists in nature: Force is nothing but the fundamental intelligence of the universe producing natural phenomena. Call it god, creator, spirit, soul, substance, power, force,—any name you please, if you will only attach to your name the idea that force is not different from the spiritual substance underlying, i. e., supporting nature. But nature in this sense does not only mean the material creation, but the Spirit-world as well; in fact, everything existing. That fundamental spiritual substance or universal intelligence, appears, that is, is born or created in the natural world. Its appearance, its birth or creation,—is the act of clothing itself in material form, taking up the "mortal," as it is frequently called, an expression I do by no means consider correct or logical. This act of taking up a material form is a transition from an indefinite, or, as it is more generally called, an infinite condition; that is, a state void of form or without shape, to a definite or finite; that is, primarily, a mortal state. Thus the infinite substance, through its own self-assertion, creates its own limitation, its material form. An unlimited force meeting with limitation—whether that limitation be of its own creation or come from outside—is said to experience resistance, or, as people generally say, it meets "opposing forces."

It follows that there are no "opposing" forces in the usual sense of the word. The opposition is nothing but the original force producing its own limitation; that is its own end.

Force, understood in this way, when acting in self-assertion, coincides with "will," will-power being neither more nor less than conscious power moving in self-assertion.

I conclude, answering your "Seeker after Light's" first question, that God never brings opposing forces together, but that every force acting in self-assertion produces its own limitation appearing as an extraneous opposition or an opposite force. The universe is but one, and all its manifestations are in perfect union—our only difficulty being that our own limited powers of understanding are unable to look through and comprehend the oneness of God in the multifariousness of natural phenomena.

"Why does God create evil to annihilate it at the supreme or seemingly final moment of triumph, of consummation?" is the second question of the "query." Spinoza has already said, "Evil is an error." In other words, evil does not exist by itself; it is the good momentarily gone astray. It cannot be annihilated since it has no individual existence. The good having gone astray will be shown the error of its way, which will be sufficient to make it turn and follow the right path for the future. The word "good" is the same root and the same original meaning as "God"; that is, good is whatever is god-like, or whatever advances the end of God, or the end of creation. Whatever opposes that end, is evil. But creating—as explained in my answer to the first question—is the materialization of the fundamental intelligence of the universe. That act, of necessity, as likewise explained above, produces its own resistance, its own opposite; that is, its counterpart, which people call "evil." The thorough subjection of finite matter to the infinite intelligence will be brought about gradually and will do away with what is called evil. It follows that there is no such thing as a "final moment of triumph, of consummation," no "judgment-day," as the orthodox Christian would call the same notion, but that the eradication of evil is a slow and gradual development coinciding with the natural development of mankind.

The act of creation (which, by the by, is not a single deed accomplished at some remote period, but is as continuous as the life of the world) was the transition of the infinite to a finite existence; that is, it brought forth so-called evil in order to achieve so-called "good." Evil does exist, therefore, for the simple reason that the Creator could not help himself; that is, he could not have been a Creator without bringing evil into the world.

To the next question, whether evil was created "for the purpose of opening mortal eyes," etc., I must reply that creation has no purpose-outside itself. Every act of creation is its own purpose and end. Nothing outside of us is created for the purpose of teaching us. Whatever is, is by and for its own self. If we will be taught, the teaching must emanate from our own selves. We must, of course, learn from and by others. But unless our own souls create, that is, realize within their own selves the truth we want, no outside teaching will ever give us knowledge.

The illustration given in the "query" has scarcely any bearing upon the questions propounded. A marriage between people of opposite principle may sometimes be prevented as assumed in the illustration, but much more frequently it will be perfected. What then? Man and wife shall be one, and if of opposite principles, each shall try to improve the partner wedded for life. In the distorted social conditions ruling mankind in the present era, wedlock is but too often an evil, that is, according to Spinoza, an error; but though that evil may render many a life unhappy, it is but a circuitous route leading to the final condition aimed at by creation; that is, the complete subjection of matter to the creative intelligence of the universe. A. H. H.

Chicago, Ill.

Ugly blotches and stubborn old sores are cured by Samarian Nerve. \$1.50.

Woman and the Household.

BY MISTY POOLE.
Metuchen, New Jersey.

A WINTER SUNSET.

A wonderful glory of color,
A splendor and shifting light—
Orange and scarlet and purple
Flamed in the sky tonight.
Over the rolling river,
And over the busy town,
Soft as a benediction
The rich rays floated down.

They turned the sails of the fishers
Into opal, rose and gold;
The jall and smoky chimneys
Were like castle turrets bold,
Nothing of plain or common
But took a halo strange
In the light of the lovely sunset
With its fairy spell of change.

The day had been long and gloomy,
Weary with mist and rain,
A day for the heart to brood on
Sorrow and loss and pain;
But there came with the light of evening
A wind that swept away
All the shadow and darkness
Out of the winter day.

Is thy life, O pilgrim, dreary,
Velled from the cheery light?
Perhaps for thee is the promise
Of joy with the waning light;
Fairer than noonday splendor,
Richer than beams of stars,
The glorious glory of sunset
May burn through golden bars.

For ever the sun is shining;
It only the sun can wait,
It will find the light and beauty
Though they seem to tarry late.
The sunless, sunlit portal
Will suddenly swing apart,
And the grace of the life immortal
Will glorify thy trusting heart.

—Margaret E. Sangster.

WOMEN OF THE ORIENT.

In Miss Bird's "Unbeaten tracks in Japan," that lady, who has penetrated farther into the interior than any other European visitor, gives minute accounts of household life in that "land of the Rising Sun." Of the cheapness of necessary articles of the home, she says:

"The requirements of a young couple in the poorer classes are, a bare mat room, capable of not a division by means of screens, two wooden pillows, a few cotton comforts and a sliding panel behind which to confine them in the day time, a wooden rice bucket, a ladle, a wooden wash bowl, an iron kettle, a tray, two, a teapot, two lacquer rice bowls, a dinner box, a few china cups, a few towels, a bamboo switch, for sweeping, an iron pot and a few shelves let into a recess, all of which can be purchased for something under ten dollars."

In regard to marriage Miss Bird concludes that:

"The parental relation is regarded as far higher than the matrimonial, and that the tendency is to sink the wife in the mother; if the father is the servant of the child, the mother is his slave, and her lot is apt to be very hard, as her first duty is to bring children into the world and then nurse and wait upon them, while marriage places her in the position of a slave to her mother-in-law."

From a curious little work called "Japanese Code of Morals for Women," from which Miss Bird gives extracts, we also take portions which show the pitiful state in which the weaker sex is held in that country:

"When a girl is unmarried she shall reverence her parents, but after marriage her father and mother-in-law, more than her own parents; morning and evening she shall inquire after their health, and ask if she can be of any service to them, and, likewise, do all they bid her...."

"The wife has no lord or master but her husband, therefore she must do his bidding and not repine. When the wife converses with her husband she must do so with a smiling face and humble word and not be rude.... The wife must obey the husband in all that he orders her to do, and when he is angry she must not resist, but obey. All women shall think their husbands to be heaven, so they must not resist their husbands and incur the punishment of heaven.... Women shall always keep to their duty, rise early and work till late at night. Among the reasons why a man may divorce his wife, the first is that she is disobedient to her father and mother-in-law."

MARRIAGE IN JAPAN.

"Marriages are arranged by the friends of both the parties, and much worldly wisdom is constantly shown in the transaction. Suicides frequently follow the course of unhappy love. At the wedding the bride is carried to the house of her father-in-law; she is dressed in white silk, with a very thin veil of the same material covering her from head to feet. The assembled company are regaled with sweetmeats, rice, fish and sake or strong drink; after this the bridesmaids present to the newly married a two-spouted kettle from which they drink alternately; thus signifying the tasting together the joys and sorrows of life. It is a very dull and tedious affair, conducted in melancholy silence, and the bride with her whitened face and painted lips looks and moves like an automaton or doll."

Japanese children are docile and obedient. Miss Bird never heard a baby cry and never saw a child troublesome or disobedient. Filial piety is the leading virtue in Japan, and unquestioning obedience is the habit of centuries. The people are generally quiet, gentle and very affectionate in their families. Even the poorest send their children to school. In some few respects these curious people are above the level of people in Christian countries.

WOMEN AS WORKERS.

Public conveyance throughout the interior of the island is by means of relays of horses on which the traveller rides while the guide leads or walks beside him. These guides are often women, who are also transport agents and keepers of wayside inns and shops. They are also farmers, cultivating roots, tea or rice; spading, weeding and harvesting beside the men. The excess of males over females in the whole empire is half a million, a fact the reverse of usual. Their household work is not hard, since their furniture is simple and the houses require little care; the beds are merely mats on the floor with wooden pillows stuffed for the neck, and all sleep in the clothing worn during the day. This consists in the case of both sexes of loose trousers, over which is worn the kimono or long-sleeved robe, open in front and folding over, worn by both sexes with a broad girdle. The manner of folding alone marks the sex.

The men though pleasant and kind in their families are generally licentious; their wives do not expect any thing better; consequently the race is liable to all sorts of diseases, are small in stature and exhibit many marks of premature decay. Both sexes are old at thirty and generally impress the traveler as

deficient in the higher qualities of manhood and womanhood, though they are often shrewd and always social and agreeable.

There is a difference between the faces of "high born" women and those of the middle and lower classes, though all have much kindly grace of manner. They are not hampered by clothing. A woman is perfectly clothed if she has on one garment and a girdle, and perfectly dressed if she has two.

WOMEN IN INDIA.

In Miss Frances Power Cobbe's "Darwinism in Morals and Other Essays," that lady, in reviewing the condition of women in India, says:

"The condition of women in India seems to have constantly deteriorated since the Vedic ages. At the time of the Institutes of Menu, it had reached a stage of absolute subjection, but had yet something of absolute fall to the abjection of the modern practice of incarceration for life and death by suttee. 'Day and night,' say the Institutes, 'must women be held by their protectors in a state of dependence. Their fathers protect them in childhood, their husbands in youth, their sons in age. A woman is never fit for independence.... Women have no business with the texts of the Vedas. Having, therefore, no evidence of law and no knowledge of expiating texts, sinful women must be as foul as falsehood itself.... She who keeps in subjection to her lord her heart, her speech and her body, shall attain his mansion in heaven.... Even if a husband be devoid of good qualities or enamored of another woman, yet must he be constantly revered as a god by a virtuous wife...."

"At the present day in India, it is an ordinary thing for a lady to be born in the upstairs zenana, and never once to have trodden the earth, even of the most confined garden, before she is borne to her grave. What misery existence must be among a knot of women thus immured together, with nothing but their loves and hatreds and jealousies to brood upon, fearful and piteous to think of. Every house in India, belonging to the higher classes, must be a convent peopled with Stars and Saurins. That the whole population, male and female, should be physically and morally weak, when their mothers have undergone for centuries such a regime, is inevitable...."

On the other hand, there are striking exceptions to this rule, as in the case of Toru Dutt, mentioned in these columns two or three weeks ago. Many of them, as we know, are the peers of the best of the Anglo-Saxon race; in both physical and spiritual development. Mezmoodar, who has recently electrified our people on religious subjects, was a striking example of the most richly endowed and spiritually cultured manhood. It is good to know that he was eloquent in advocating higher education and better opportunities for woman, and mourned over the condition of his countrywomen. His wife was selected for him by his mother, and he never saw her face till after they were married, yet he declares that could he have his choice of all women living, she would be the one. Providence seems to have selected him to be a teacher of our conjugal affections as well as of ethics...."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

BRANGONAL. A Tragedy by Geo. H. Calvert. Boston: Lee & Shepard, Publishers. New York: Charles T. Billington. Square 12mo, pp. 110. The numerous works by Mr. Calvert are written in an elegant, scholarly manner, and are replete with the gems of progressive thought which free thinkers delight to find. This work is a dramatic poem picturing the career of Napoleon I.

In his preface Mr. Calvert tells us: "For tragedy an historic foundation is best. To obtain free poetic play history requires to be compressed, foreshortened, exhibited, as it were in a panorama of peaks, its spirit reproduced through its supreme moments. A period must be distilled and then recombined in the personages who created it." This the author has done, and we recognize the colossal Napoleon in Brangonal; the beautiful Josephine in Josella; the second Empress in Malvina, etc., through the list of his dramatic personae, although they are somewhat transfigured through the golden veil of poetry.

One of the most thrilling dramatic situations is in Act V, scene III. The great Brangonal enters a room in the palace whether he comes from the battle field. He is uncertain of victory and in his soliloquy he betrays his knowledge of his own utter selfishness.

"Myself! myself! naught but myself and now
Myself! do I love me, and flee from myself
I cannot. In the far dim fastnesses
Of my lone being I find but me—but me!"

First a brief sudden sleep, my sure resource,
And then back to my panting legions.
(He lies down and sleeps.)

Enter a troop of women, all in black, some old, some middle aged, some young, some with infants in their arms. With low solemn voices they wait, give me back my husband! Give me back my son! Give me back my father! Give me back my child! Give me back my friend! Brangonal shrieks and starts up.

Lucky! Lucky!
[Enter Lucky.]
I've had a dreadful dream,
Methought I gazed the gaping gaps of hell.
All was one gloom illumined, save spots of blood.
That twinkled 'bout me. Then I heard methought,
A wall of women-ghosts: it seemed to come
From in myself. In agony I shrieked
And my shriek waked me.

LEUKY.
Sire, no ghosts were they
But fleshly women here around you. Hark!
The women renew their wail,—they, they back,
Give them back from death, from death; they are dead,
they are dead, and we are alone alone!"
Brangonal turns slowly round and looks at them.

BRANGONAL.
Hell-hags! breeders of demons in my brain!
Your avial infernal gendered its own hell
On me, witching with lies my slumbering senses,
Hence! what to mine are passionate women-pains?
I wall the death of ripening hopes, of powers
Earth-clapping of Dominions, Empires, Powers,
Away ye triflers! Go, find better use
For your thin breath than darting stings at me!
To work as best ye can. Your friends have died
And so shall you. To all death cometh once.
You cannot say I gave to any man
A second death. God ever gives the first.
The one, the only one; all die by him:
To-day, to-morrow, yesterday—it boots not.

[Women retire.]
Such pothe as men make divine about this death!
Nature's strong need, my divine abscission,
Swift death cleanness the earth, nourisheth life,
Birth and Death keep the world as poised in health;
And were Death to relax his certain spring
Great Birth would quickly fill our globe with worms,
Man the chief crawler on the wormy pile.

From this extract the reader will be able to judge of the ability of the volume offered, and we leave him the pleasure of a more extended search through Mr. Calvert's pages without our company. E. T.

COOKING AND CASTLE BUILDING. \$1.00: Soup and Soup Making, 25 cents; Bread and Bread Making, 25 cents; Salad and Salad Making, 25 cents—all four for \$1.50. Sent by the author, post paid, on receipt of price.

Mrs. Emma P. Ewing, Superintendent of the Chicago School of Cookery, located at 399 Chestnut Street, is the author of the above named books. This school has for its objects: To give instruction in the simplest and least expensive, as well as in the most elaborate and costly, modes of preparing food;

to stimulate culinary research to hygienic, chemical and physiological directions; to popularize cooking in its scientific aspects, by demonstrating that it can be made attractive as a fine art, and remunerative as a business pursuit; to teach intelligent, systematic, approved methods of performing housework, and to encourage and assist the classes of women in obtaining a thorough knowledge of Domestic Economy.

"Cooking and Castle Building" is a book book written in the form of a story, covering a little over 200 pages, gotten out by James H. Oswald & Co., in an attractive manner. The others are smaller. No housekeeper will ever be sorry if she invests in these books, especially does the young housekeeper need them.

THE SECRET OF THE EAST, OR THE ORIGIN OF THE CHRISTIAN RELIGION and the Significance of its Rise and Decline, by Felix Oswald, M. D. Boston: Index Association, 44 Boylston Street. 8vo. Pp. 412. Price \$1.00.

This able and versatile writer has produced a very startling critique on Christianity. He maintains that the use of Christianity coincides with the sunset of the great Southern civilization; that the zenith of its power coincides with the midnight darkness of the Middle Ages; that the decline of its influence coincides with the sunrise of a North-European civilization; that all the principal victories of freedom and science have been achieved in spite of the Church, in spite of her utmost efforts to thwart or retard their triumph; that only in consequence of the fullness of these efforts the heresies of one age have become the truths of the next, so that Christianity has always marched in the rear of civilization; that the exponents of the Christian dogma persist in their hostility to the progress of a reform which they recognize only by condescending to share the fruits of its former victories; that the worst enemies of political and intellectual liberty were firm believers in the dogmas of the New Testament, while the direct or indirect repudiation of those dogmas has been the fundamental step of nearly every great thinker, scholar or statesman, till the degree of Protestantism has become the chief test of intellectual sanity; that among the contemporary nations of the Christian world, the most skeptical are the most civilized, while the most orthodox are the most backward in freedom, industry and general intelligence.

Dr. Oswald attempts to show further that the doctrines of the New Testament came from the Buddhists and that Schopenhauer was right in his conjecture that Jesus was a Buddhist emissary. Whatever may be thought of this claim, it must be confessed that it rests upon a very ingenious and cumulative array of coincidences, the strongest as presented by this author, that we have ever seen. Dr. Oswald thinks that the coincidences could not have been accidental, and supposes that Jesus caught the important doctrine and worked it over in his own way, or if not so, that the Gospel biographies, which may not have been written for a century and more after the death of Jesus, seized upon the legends in the life of the Indian prince and confiscated them for the glorification of the teacher and prophet of Judea. The number of coincident points is certainly remarkable. There is the same marvellous birth, the same signs in the heavens and earth; wise men come to do homage to both; both perform very similar miracles; both hunger and pray in the desert; both are transfigured; both organize schools of disciples; both utter beatitudes, etc. These are but a few of the points of agreement. We are inclined to believe the New Testament mythos grew chiefly on the Palestinian soil, the home of miracles and superstitions, but there is not a doubt that the Gospel writers incorporated into their accounts something, perhaps a good deal, of the Eastern legend.

Dr. Oswald is severe in his strictures on the anti-physical and anti-natural principles of both Buddhism and Christianity. He calls Jesus "the Galilean Buddhist," and asks, "Did he ever speak one word in favor of industry, of rational education, the cause of health, the love and study of nature, of physical and intellectual culture. His denunciation of Constantine is unstinted and full of bitter contempt, and by description of the dark ages is one of the most powerful and graphic we have ever read. We do not think that strong indignation and contempt so often exhibited by this author, adds to the interest or effectiveness of his work, and while his historical knowledge is ample, we are of the opinion that he is somewhat deficient in the historic sense so necessary for a historian in one age to do full justice to the actors and beliefs of preceding centuries. But with all its defects, "The Secret of the East" is the production of a scholar and a vigorous and brilliant writer who presents his views frankly and earnestly.

Books Received.

A BACHELOR'S TALK ABOUT MARRIED LIFE and Things Adjacent. By Wm. Aikman, D. D. New York: Fowler & Wells. Chicago: Jansen, McElurg & Co. Price 1.50.

ERRING, YET NOBLE. By Isaac G. Reed Jr. Philadelphia: T. B. Peterson & Bros. Chicago: S. A. Maxwell & Co.

THE SUPERNATURAL IMPOSSIBLE AND PROVED an Absurdity. By A. J. Swarts. Published by the Author.

GARDEN AND FARM TOPICS. By Peter Henderson. New York: Peter Henderson & Co.

INSPIRATIONAL POEMS. By Mrs. Jennie O'Payne. Boston, N. E. Advertiser and Union-Print. Price 25 cents.

WEE FOLKS OF 'NO MAN'S LAND. By Oakes (Mrs. Mal M. Weimere). Chicago: Shepard and Johnson.

Partial List of Magazines for February Received.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The New Torism, by Herbert Spencer; College Athletics, I, by Professor E. L. Richards; The Remedies of Nature—Nervous Maladies, by Felix L. Oswald, M. D.; Dangers of Kerosene, by Professor John T. Stoddard; The Morality of Harems, by M. Antoine, De Saporta; Defenses of the Lesser Animals, by Professor L. Glaser; The Comet of 1812 and 1883, by Professor D. Kirkwood; How we Sneeze, Laugh, Stammer, and Sigh, by F. A. Fernald; The Chemistry of Cookery, by W. Mattieu Williams; Under Ground Wires, by Dr. William W. Jacques; An Overdose of Hasheesh, by Mary C. Hungerford; The Causes of Earthquakes, by M. Daurée; Last Wills and Testaments, by Joseph W. Stupphen; Fifty Years of Mechanical Engineering, by A. C. Harding; A Prehistoric Water-system, by M. A. Luders; Working Capacity of Unshod Horses, by A. F. Astley; House-Building in the East; Sketch of Sir Charles William Siemens, (With Portrait); Correspondence: The Age of Trees.—"Tidal Anomalies," etc.; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE NORTH AMERICAN REVIEW. (No 30 Lafayette Place, New York.) The retirement of Mr. Carl Schurz, from the editorship of one of the leading journals of New York, on the ground that irreconcilable differences of opinion existed between him and his associates awakened curiosity; and hence, when he defines his position upon the question at issue, viz., "Corporations, their Employers and the Public," he is sure to command an attentive hearing. To the same number of the Review J. C. Shairp, Principal of the University of St. Andrews, contributes an admirable sketch of the life and works of "Henry Vaughan, a Puritan." Senator J. J. Ingalls writes of "John Brown's Place in History." The question "Must the Classics Go?" is discussed by Prof. Andrew F. West, of Princeton College, and "Race Increase in the United States," by Congressman J. Randolph Tucker. The Rev. M. A. Savage, in pointing out sundry "Defects of the Public School System," advances certain views of the ends to be attained by State education which would be materially modified, and indeed revolutionize the existing system. Finally an important question in hygiene, "Rival Systems of Heating," is treated by Dr. A. N. Bell and Prof. W. P. Trowbridge.

THE PHRENOLOGICAL JOURNAL. (Fowler and Wells, New York.) Contents: Babu Mezmoodar; Vegetable Chemistry; Faith in the Verities of the Universe; The Late Arthur Erasmus Brinkworth; Language; Deference; "A Horse, Sir, is Like a Child;" What is Love? Apparitions and What They Are; Minute Life in the Water; A Mother to Other Mothers; A Series of Don'ts; Notes in Science and Agriculture; Poetry; Editorial Items; Answers to Correspondents; Personal—Mirth—Library, etc.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) Contents: Nathaniel Hawthorne; Andrew; The Polish Jew; Beyond Home and Society; Paradise and Hell; Editorial Marginals; Publishers' Department; Light Moods.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece, "A Midwinter Night," Tabby's Table-Cloth; Drifting; To My Valentine, Aged One; Our Coasting Brigade; Stories of Art and Artists; Flowers of Winter; Phantoms; Griselda's New Year's Reception; Winter Fun; Pigmy Trees and Miniature Landscapes; The Brownies on Skates; The Land of Fire; Noddy; An Engraver on Wheels; The Cricket's Violin; Historic Boys; Nine Years Old; The St. Nicholas Almanac; For Very Little Folk; Jack-in-the-Pulpit; The Letter-box; Agassiz Association; The Riddle-box.

THE CENTURY MAGAZINE. (The Century Magazine Co., New York.) Contents: Head of a Man, by Rembrandt; Gustave Courbet; Lieutenant Sheridan; A Shadow; Merinos in America; How Edwin Lloyd was Illustrated; Dr. Sevier; A First Love-Letter; The Cruise of the Alice May; A Song of Love; The Hermitage; The Phoebe Bird; The Butcher's Row; Impressions of Shakespeare's "Lear"; Dante; The Portraits of Dante; A Song of Hope; The Convict Lease System in the Southern States; Keats; Snow-Born; Love Songs; An Average Man; The Princes of the House of Orleans; Summer Hours; Topics of the Times; Open Letters; Brie-a-Brac.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: In War Time; A Trio for Twelfth-Night; Voices of power; A Roman Singer; The Vagabonds and Criminals of India; Newport; A Memory in Provence; To-day; In Madeira; Place; A Visit to South Carolina in 1879; Reminiscences of Christ's Hospital; Forebodings; The Confederate Cruisers; Mr. Trollope's latest Character; Great Britain and the United States; Mr. Crawford's to Leeward; The History of Sculpture; The Contributor's Club; Books of the Month.

THE MEDICAL TRIBUNE. (Robert A. Gibb, New York.) Contents: The Necessity of Education in the Medical profession; The new Pharmacopoeia; Typhoid Fever and the Typhoid state; The treatment of Chronic Endometritis; A changing Medical Dogma; Animal Magnetism as a Curative Agent; Causes of Puerperal Eclampsia; Treatment of Cardiac Dropsy; Gynecuria and Melancholia; Resorcin in simple Chancres of Females; The treatment of Aene; To prevent Mammary Abscess; The Mirror.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Evolutionary Ethics and Christianity; The Ancient, Medieval and Modern Stage; Genius; The Ideas of an Exile; Ramblings of a Paper-Knife; A Matrimonial Fraud; Extracts from the Diary of the Marquis Tseng; The Viking's Bride; The Ancestry of Birds; Literary Forgeries; Outcast Russia; Moscheles; Albano; Mr. Parnell's Career; Snakes; The Ultimate Residuum; A Great Religious Reformer; Literary Notices; Foreign Literary Notes; Miscellany.

THE MAGAZINE OF ART. (Cassell & Co., New York, London and Paris.) Contents: A Pleasant Book; Pictures of Cats; An American Landscape Painter; Women at Work; "Pansy and Glyceria;" Conceits in Cups; The Lower Thames; Love among the Saints; Fashion on the Feet; The Constantine Ionides Collection; Two Busts of Victor Hugo; "Ducks and Hilda;" The Chronicle of Art.

THE MODERN AGE. (Modern Age Co., New York City.) Contents: The Moor's Tower; Novel Gossip; A Rebel; "King Lear;" My Poor Wife; Out east Russia; The Poet's Longing; The Little Russian Servant; Leave Me a Kiss upon the Cup; Genius and Versatility; Women's Rights; Sayings and Doings; Books and Book Men; Stage and Studio; Examination Papers.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York City.) Contents, Oct. number: Philosophy in Outline; Trenton on the Sources and Faculties of Cognition; A Study of the "Iliad;" Goethe's "Das Marchen;" The Puritan Philosophy and Jonathan Edwards; Man's freedom in his Moral Nature; Notes and Discussions; Book Notices, etc.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) The Nov. and Dec. number is in one and has the usual amount of good reading matter for Professors and Students, Teachers and Pupils.

GODEY'S LADY'S BOOK. (J. H. Haulenbeck & Co., Philadelphia.) This number is very interesting being filled with colored fashion plates, Engravings, Stories and Poems.

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CHICAGO, ILL., Saturday, February 9, 1884.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The Seybert Trust and Science.

The terms science and "scientific man" are among the most abused in our language. To hear them flippantly uttered by the clever magazine writer and newspaper correspondent, one would infer that science is an unerring revelation of the absolute; and to quote the sayings of a "scientific man," is the limitation of authority; yet actually we find science a most fleeting and ever shifting basis, and the ordinary scientific man, outside his own specialty, is narrow, and too often he is actuated by unworthy prejudices. One recalls the session of the most honorable scientific association this country boasts, at which Prof. Hare sought under the prestige of his name, recognized as authority in Europe as well as at home, to introduce the discussion of spiritual phenomena. Agassiz, Henry and their like, buried in materialism, met him with sneers, and plead a want of time, yet they gave an entire session to this vast problem. "Why the rooster crows at midnight," a conundrum worthy of a minstrel show. There are men who have spent their life-time in studying the anatomy of a caterpillar, or in making collections of insects. Cutting up a caterpillar or chasing over the fields with a fly-net are well enough, but there is no especially broadening influence in such pursuits, and minds narrowed into such channels are as little able to grasp subjects outside of them, as a ditcher would be to grasp the mathematics of the stars.

To decide by actual experiment is well enough; but too often the experiments are misleading, and the conclusions drawn therefrom are most amusing to the ordinary mind. Recently we read of an eminent professor vaccinating himself and wife with mud from a malarial district, in order to prove the existence or non-existence of malarial germs. The vaccination did not "take," and hence he concludes that the germ theory of malarial fevers is untrue. His vaccinating his wife reminds one of Artemus Ward's devotion to his country: he urged all his wife's relations to go to the war! The scientific zeal which would request a wife to take such terrible risk is little short of criminal, and equalled by the imbecility of the conclusion. Really the experiment proved nothing, as the malarial germs are not taken into the system directly by way of the blood, and being invisible even by the highest power of the microscope, he could not be certain that the mud contained them. But "scientific men" have their peculiarities, which in ordinary mortals would be termed foolishness. During the terrors of a yellow fever epidemic in the South, the Government appropriated \$500,000 and appointed a scientific commission to investigate the causes thereof. They proceeded to New Orleans and began operations by chartering an infected vessel, and placing pigs, cats, dogs and monkeys aboard. The commissioners were not sufficiently zealous to stay with their precious freight, and left them in charge of the cabin boy. After a time the animals were examined and found well, except the monkeys. They were sick and the sapient doctors reported that they had begun a brilliant series of researches, and found that infected ships were harmless for cats, dogs and pigs, but death to monkeys! It transpired that the cabin boy, having nothing else to do, amused himself by feeding the monkeys tobacco, and it made them sick. The

conclusion was gained after the mighty effort that tobacco will make monkeys sick!

We have not forgotten Garfield and the "scientific" coterie that gathered around him publishing daily bulletins about "healthy pus," and having as little knowledge of the wound, or the real condition of their patient, as a Choctaw medicine man shaking a calabash to drive out the disease of some credulous red man. It was too pitiable to evoke even laughter. The tragedy was so painful that the comedy was too harshly out of place. The world never saw such ignorance in so high a place, in the face of a scorching nation arrogating infallible knowledge.

The truly scientific man is humble, and cautious in his conclusions. Humboldt, Darwin, Draper and such as they, made no boast, sought not the praise of men, but worked steadily on; but their number is few compared with the host of followers, who know more than their masters, and flippantly prate like parrots, the cant sentences they have learned.

Before such a tribunal Spiritualism can only suffer wrong. The investigations of material science as at present pursued are not promotive of ability to investigate the phenomena of Spiritualism. It is to be deplored, that Mr. Seybert did not appoint a committee to pursue this investigation, instead of leaving it to the chance make-shift of a coterie of college professors, already so prejudiced that they openly render a verdict before they enter on the task. What chance would an accused person have before a court in which the judge and jury considered him guilty—so guilty that the trial was only a pleasant farce in order to gain their fees? Yet such is the tribunal before which Spiritualism is to be brought and adjudged! Let us be thankful that the judgment will not be final, and that the great force behind the movement cannot be arrested by the decision.

We make this criticism, and point out the inevitable consequences of this unwise measure, not to reflect on the memory of the benevolent and well wishing maker of the bequest, one which we believe he now sincerely regrets; but others may wish to serve the cause, and we would warn them against any measure which looks for assistance from those already fixed in the deep ruts of prejudice. There are ways that the cause might be served infinitely better. Sixty thousand dollars employed in the diffusion of spiritual literature, would do more to popularize the cause than ten times that amount devoted to investigation by "scientific men," who have already prejudged the matter, and approach it with an apology for doing so.

Death of Wendell Phillips.

Wendell Phillips, the last great leader of the anti-slavery movement, is dead. He passed away at his home in Boston last Saturday, Feb. 2nd, after a most painful illness of a week's duration. His well known figure was last seen upon the streets on Friday, the 25th ult., when he spoke of his failing strength but did not complain of positive illness. His address a month ago at the unveiling of the Harriet Martineau statue proved a severe tax upon his physical and mental powers, and he told his friends that his platform days were over. The first premonition of approaching illness came on when he felt symptoms of heart trouble, such as he had once or twice before experienced. His disease, angina pectoris, had caused the death of his father and two brothers, and he felt that in the end he, too, must succumb to it. On the Sunday previous to his demise, he suffered several severe paroxysms, and from that time till his death physicians were in almost constant attendance. He suffered terribly, the pain being intermittent and very severe. Two or three days ago he told his physicians that he should never recover, but everything was done to encourage him. Not until almost the last did the physicians give up all hope of his rallying, and in the afternoon it was thought he might live for some days. The dying man was chiefly grieved to know that after all he must leave his much-beloved wife.

Patience.

We beg correspondents and contributors to have patience, if their communications to the JOURNAL are delayed. We have an unusual amount of valuable matter on file which will be used as rapidly as possible. In the meantime we ask our friends not to be discouraged by this statement, and not to slacken their interest in supplying "copy." Short articles of not over a column—less, if possible—are preferred. Condensation is a quality that can be cultivated to the greatest advantage, both of writers and publishers, and especially of readers. Accounts of well authenticated phenomena are particularly requested just now.

A charlatan named R. C. Flower, who assumes the title of M. D., without authority, is, from that safe retreat for frauds, Boston, sending out to the leading dailies of the country huge advertisements in the guise of letters. This stuff is paid for at big prices as reading matter, and no doubt bamboozles a host of fools who forthwith hasten to pour their money into his hands. Last week he had three columns of advertising disguised as reading matter in each of two large daily papers of this city. He dare not spend more than a day or two at a time in Chicago for fear of the officers of the law, but he can use the press and the United States mails to forward his swindling practices. Hundreds of better men than he are in the penitentiaries.

Next week we shall publish an excellent address on "Manhood versus Anthoid," delivered by Charles Dawbarn at Frohisher Hall, New York.

A Baptist View of Philosophy and Religion—Unitarian Broad Church.

Rev. Dr. Lorimer lately preached on Philosophy and Religion in the Immanuel Baptist Church, in Chicago, from the text:

"I have sown seed among you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Colossians II. 8."

He named Plato, Socrates and others, commended their excellencies, and said:

"Nor can we overlook the services which philosophy, as a pursuit which engaged the attention of these famous men, has rendered human society and human progress. It has drawn the attention of the soul to itself, has taught it reflection; with Socrates it has said to man, 'Know thyself,' and with the sophists it has declared, what is not without truth, 'that man is the measure of the universe'; it has formulated the laws of mind, and has shown in the words of Aristotle that 'the intellect is perfected not by knowledge, but by activity,' or in the language of Richter that 'it is not the goal but the course which makes us happy'; it has also vindicated the ability of thought to apprehend the absolute, and has proven, frequently, however, in spite of itself, that the primary truths of philosophy are identical with those of religion. Whatever, then, may be its mistakes, its contradictions, its confusions, and weaknesses—and what is the perfect of human origin?—we would be untrue to ourselves were we to pass without recognition its eminent benefactions, and were we, in warning you against its perversions and excesses, to fall in condemning its manifold contributions to the advancement and well-being of humanity."

While religion, he thinks, does not proscribify philosophy, the apostolic warning is to beware of its arraying itself against religion. His point is against modern agnosticism, on which he speaks as follows:

"In India, at an early day, we have the Sankhya philosophy, whose author, Kapila, began by rejecting in toto the doctrines of the Vedas; and, as is well known, in Greece efforts were made to explain the universe by everything—by water, by fire, by air, by numbers, by anything but God. The fatuity of these attempts may be taken as evidence that the solution they rejected is the only one that can account for existing phenomena. And the position now assumed by one school of modern philosophy—the agnostic—seems to confirm this opinion. That school proclaims, with Herbert Spencer, the dignity of the unknowable, and asserts the impossibility of knowing the real causes of things, especially the first great cause. So this unhappy philosophy, forgetting that other philosophies have risen to the throne of the Almighty, having plucked out its eyes that it should not see, and maimed its pinions that it should not rise, or dropping the figure, having determined to explain everything apart from God, and having failed, it seeks to hide its own shame by declaring that no one can see Him, and none attain to the consciousness of His being. We find in many forms the repetition of this folly, sometimes hiding itself as in the egoism of Fichte, or coarsely displaying itself, as in the materialism of Hobbes, and in all the supercilious and self-sufficient arrogance of human reason betraying itself. This is fascinating, but it is dangerous. There is in it doubtless a glow of self-satisfaction, but it is not common sense."

He closes by saying:

"It is related of the goddess Minerva in mythology that when the Titans of earth attempted to scale Olympus and dethrone Jupiter, she defended the sacred spot and the venerable deity, and obtained a victory over the enemies. Such should be the attitude of philosophy to-day. Daughter of religion, she should rather seek to shield her mother from the assaults of desperate foes than to make, either by her indifference or open antagonism, common and unjust cause with them."

He then urges allegiance to "Christ Jesus, the fullness of God."

There is a good deal of force in his criticism of the shallowness and spiritual blindness into which modern agnosticism has led many of its disciples. Their weak pride and the stilted self-conceit with which they affect to look down with complacent pity or polite contempt on great spiritual realities might also be criticised. But the lameness and weakness of this clergyman's position is that he holds evangelical baptism as religion, and so the choice he offers is between his conception of a Deity building worlds as a mason builds stone walls—a Great Worker outside of the stuff he shapes, the Trinity of the godhead, with Jesus, "very God and very man" as his third person, the bloody atonement and the miracles of the infallible Bible on one side; and on the other side the agnostic ideas. With only such restricted choice, it is no wonder that able and thoughtful men are agnostics.

The orthodox clergy cannot meet agnosticism on such narrow and untenable ground. Their dogmas are not religion, nor their doctrines philosophy. The philosophy which is in them is obscured by the fog of creeds.

A spiritual philosophy, recognizing mind as "in all and through all forever," moulding and shaping matter by eternal law which no miracle ever sets aside,—recognizing, too, the sacredness of duty, the surety of immortality and the upward tendency of things—is the ally of natural religion, but holds Baptist dogmas as of small moment. This philosophy and religion will glorify life when the creed of Dr. Lorimer is forgotten, or only kept on record as a specimen of the Saurian age of theology.

THE UNITARIAN BROAD CHURCH

was the topic of David N. Utter at the Church of the Messiah, the same day, with the text: "Lift up your eyes," opening with a noble word from Emerson:

"One might think the atmosphere was made transparent with this design, to give, in the heavenly bodies, the perpetual presence of the sublime. Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how men would believe, and adore, and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty and light the universe with their admonishing smile."

After this came illustrations of the benefits of broad views, and a question why all the liberal orthodox, the Unitarians and Univer-

sallists, could not unite. The closing word was as follows:

"If all these free movements in theology could unite under some such name as broad church, or liberal Christian, what a power that new church would be! It would not only call the faint-hearted thousands who are now compromising with their consciences in orthodox pews—and in orthodox pulpits, tool-out from their hiding-places and bid them throw aside their masks and speak their real thoughts, but it would call in from the world many a man who proudly and painfully bears the name 'infidel' for conscience sake. There is no such dead weight upon all the movements of the Christian church to-day as those noble infidels who for conscience sake stand outside. In many things they may be mistaken and wrong, some of them may be dogmatic and narrow-minded, there may be bad men among them. Yet the fact remains that there are thousands and thousands of the best men of our generation—best in culture, in integrity and moral purpose and all true manhood—who not only stand aloof from the churches, but declare their unbelief of what most of the churches name essential Christianity. The extent of their unbelief, averaging it, is something like this: They do not believe in any infallible religious authority, whether book or man or church. The Bible with them is ancient Jewish literature. They do not believe that Jesus Christ was identical with the Almighty Creator—most of them believe as we do, that He was a man. And this view of Jesus changes their conception of the scheme of salvation wholly. They reject the doctrine of the atonement wholly as commonly set forth, and see in Jesus only one of the great religious teachers of the world, founder of the church that has most influence in the earth. They do not believe in eternal punishment, but have so lively a faith in the doctrine that a man's character shapes his destiny by a law as fixed and true as that by which the snow-flake is shaped in the sky, that they dare not become hypocrites and work with a church that stands for a faith that in their minds they have repudiated."

"These men, or the upper and better half of them, men of whom Abraham Lincoln was the type, I have called noble infidels, and say that there is no such brake upon the wheels of the church of to-day as their existence, their words, works and characters. Can we not build a church broad enough to include these?"

"Friends, there will grow up in future to meet the need that is every day more apparent and more pressing a broad church fairly abreast of our science and literature and art, representing the thought of to-day on all questions and problems, old and new, relating to human conduct and destiny."

"We Unitarians occupy a vantage ground as to vision, but it is quite possible that others will accomplish more as to real building than we, and yet I think no man now can tell."

"At any rate, we cannot turn back; we must not even halt; we must be true, and ought to be candid and outspoken. And let us be thankful for the light that gives us this broad view of a beautiful world, where many glorious crops are growing, where reapers are reaping and sowers sowing, and where even under cover of winter and darkness seeds are sleeping in the soil that in future will grow to more than fulfill our best dreams."

This ideal of a broad church is good, but the question comes up, how it can "represent the thought of to-day on all questions relating to human conduct and destiny," without some recognition of the great modern spiritual movement, with its facts and philosophy and natural religion. Mr. Utter recognizes other movements, and names their great men, but is silent as to this, which has wider and deeper influence than those he names, and cannot speak of its great and gifted advocates, or its thoughtful and true-hearted disciples. That "noble infidel," Abraham Lincoln, for instance, was a frequent visitor of the best spiritual mediums.

This silent ignoring of a mighty tide of spiritual light is the calamity of fastidious Unitarians, and they will accomplish little in that "real building" of which this preacher speaks so long as such cowardly silence lasts.

GENERAL NOTES.

It is stated that a trial of the Rev. Heber Newton for heresy will be ordered by Assistant Bishop Potter in a few days.

Mrs. Jennie L. Webb informs us that she does not, as previously announced by Dr. Wolfe, answer sealed letters; they must be open. Her address is 55 West 17th St., New York City.

L. Marshall of Los Angeles, Cal., writes: "We are having a series of excellent meetings here. We have had Mrs. Stevens, a very good and reliable medium, and Mrs. Seal, an excellent speaker."

The 147th anniversary of the birth of Thos. Paine, was celebrated at the residence of Mr. and Mrs. Jacob Martin at Cairo, Ill., Jan. 29th. The exercises consisted of music, essays and remarks.

A correspondent writes that Mr. Harrison Angier, Palouse City, Wash. Ter., has been interested in, and lectured upon, temperance the past year, besides being occupied with debates on Spiritualism and kindred subjects.

The Rev. Perry Mannis, at Terre Haute, Ind., confessed that he was willing to take a life sentence for murder, and the Judge so instructed the jurors then trying the case. They accordingly returned a verdict to that effect. Mannis killed an old widow of Anderson, Ind., last fall.

The Governor of New Jersey lately sent a special message to the legislature reciting the refusal of the Hackensack Cemetery Company to allow the burial of a colored man. The Governor says this ought not to be tolerated in this State; that a corporation whose existence depends upon the legislature's will, and whose property is exempt from taxation because it is for religious uses, should not be permitted to make a distinction between a white and black man. The Governor closes by recommending the passage of a law which shall make such refusal, based on color, a criminal offense, with such penalty as shall prevent a recurrence of such act.

An Omaha pastor says: "Sunday is a day for rest," and he wants "courtship stopped on Sunday night." It is safe to say before the season ends he will preach to empty benches if he doesn't know any more about theology than he does about country courtship.

A missionary in Zululand, South Africa, writes: "When I came to Natal, thirty-four years ago, there was scarcely a plow among the kraals; now there are many thousands. Most of the people were clothed only with the skins of cows or wild animals; now they rarely appear in the town without some articles of civilized clothing."

Babu Kesab Chunder Sen had the personal characteristics that fit a man to be a leader. His countenance was impressive, his form majestic, and he wore that rapt expression which of itself exerts an almost irresistible influence over impressive minds. His oratory was swift, kindling and poetic. He spoke English with hardly the suspicion of a foreign accent.

The Salvation Army of Denver, Col., paid its respects to Col. "Bob" Ingersoll in a body and exhorting him to repent ere it is too late. The Colonel listened to their philosophically puffing away at his cigar and making the smoke curl as he blew it into the air. After they had finished he told them that he would consider what they had told him, but couldn't promise to accept their views.

The result of the suit brought by Mr. Jas. B. Silkman against Mr. Darius Crosby for \$25,000 damages, because of alleged unlawful incarceration in the Utica Insane Asylum, will be watched with interest. Judge Barnard discharged Mr. Silkman from the ground that he was not insane or of unsound mind, and restraint and imprisonment were unlawful.

The Spiritual Association of Delphos, Kansas, at its annual meeting, elected the following officers: Dr. A. D. Ballou, president; D. M. Blanchard, vice-president; Geo. Knowles, secretary; M. Louisa Penn., treasurer; J. N. Blanchard, S. E. Bishop, W. R. Penn., trustees; Emma Blanchard, Eva Bishop, Elizabeth Knowles, M. Louisa Penn., counsellors. The society is represented as prospering, and devoting a good deal of attention to missionary work.

Mgr. Giambattista Savarese, who left the Catholic Church and was received into the American Church in Rome recently, was not only one of the oldest domestic prelates of the Pope and among the highest in rank, but was also one of the foremost theologians and jurists in the Roman Curia. He was a member of the mixed commission of picked theologians whom Pius IX. appointed to prepare the celebrated Syllabus against modern errors. He is well known as the author of a number of important works.

J. W. Still, M. D., of Morris, N. Y., writes a letter, giving an account of the remarkable development of his wife into a first-class medium, illustrating the excellent results that generally follow holding circles. First came the raps, then the moving of large bodies, then materializations, followed by addresses while the medium was entranced. She will now answer calls to lecture and attend funerals in Central New York. We met Dr. Still at Lake Pleasant last summer, and have a most pleasant recollection of the gentleman and the stand he took for honest mediumship and good morals.

It is indeed exceedingly strange that after the Rev. J. P. Newman had preached to his aristocratic congregation (Gen. Grant being a regular attendant at services) each Sunday for a long time, that, at a recent meeting to simply elect a Superintendent of the Sunday School, disorder badly disordered should manifest itself in a multiplicity of ways—in cheers and groans. "Hi-yi's" and "Tigers," hisses and boisterous talk. To cap the climax of the confusion confused, three vigorous cheers, accompanied by hisses, were given for Dr. Newman. It would be exceedingly foolish to send missionaries to the heathen of Africa, while such a large field presents itself for their labor in Dr. Newman's congregation.

Capt. H. H. Brown spoke for the society at Springfield, Mass., the Sundays of January, with excellent success. During that month he gave week-day lectures at Putney, Ludlow, Mt. Holly, Shrewsbury and Readsboro, Vt., and at Leeds and Cummington, Mass. He gave an oration, Jan. 29th in Hartford, Conn., upon "Thomas Paine as a Man, Patriot and Reformer." He speaks in Newburyport, Mass., Feb. 5th and 10th, and in Haverhill, 17th and 24th, and will accept a few more week day engagements this month. He speaks in Freeville, N. Y., Sunday, March 2nd, and is open for engagements two Sundays that month and also for March 31st. He is to be in Worcester, Mass., April 6th and 13th, and is open for engagements after that date. Address at his appointments or at 512 Quincy St., Brooklyn, New York.

The Toronto Globe says: "Ghosts are about to enjoy a tremendous boom in England. Where a guide-book to haunted houses is on the eve of publication. London alone, says the Globe, it is becoming generally known, literally swarms with houses occupied by tenants who defy ejection, though paying neither rent nor taxes. Not to allude to such a commonplace topic as the unsolved mystery of Berkeley Square, there is said to be an entire terrace of haunted houses in the East End. As for the rest of the kingdom it is doubtful whether even one of the many thousand parishes is without its ghost, though it is singular that few, if any, should enjoy the possession of more than one. That a serious belief in ghosts is on the increase, is obvious enough to any one who remembers the scorn with which such personages were treated in print some five-and-twenty years ago."

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Optimism.

I'm no reformer; for I see more light
Than darkness in the world; mine eyes are quick
To catch the first dim radiance of the dawn
And slow to note the cloud that threatens storm.
The fragrance and the beauty of the rose
Delight the senses, and I give the thorn.
And the sweet music of the lark's dear song
Stays longer with me than the night-paw's cry.
And even in this great throng of pain and strife,
I find a rapture, linked with each despair,
Well worth the price of anguish.

I detect
Love lights more fires than hate extinguishes,
And then grow better as the world grows old.
—Ella Wheeler in *The Manhattan*.

Many a Song.

Many a song that is glad and gay,
Like notes that are sung by a dying swan,
Tells of a joy that has faded away,
Breathes of a hope that is gone.
Fragrance distilled from the heart of the rose
Lies in a flask, placed in a room,
A man who is blind no difference knows
From the flower in its full perfume.
But the heart of the singer knoweth the grief,
Kiss that are opened the truth discern,
Love like a flower is pleasant and brief,
Let us cling while our moments burn.
—Miriam C. Ballard.

Address.

To the Spiritualists of Michigan: The Michigan Association of Spiritualists is purely and emphatically a spiritual organization, having in view the advancement of the spiritual cause. It has no individual interest whatever to serve, but will seek to uphold all reformatory or humanitarian movements. It is the only general organization in the State having in view the interest of the spiritual cause. It has the sympathy and support of a majority of the more prominent Spiritualists therein. It is to be hoped, and would seem reasonable to expect, that all true and earnest Spiritualists in the State will give to this Association their cordial and hearty support.

The officers thereof most respectfully request that as many as possible can, will attend the annual meeting at Kalamazoo, February 22nd to 24th, next, and take part in its deliberations and work.

As Spiritualism is true, so let us direct our best energies to its promulgation and best development.

J. P. WHITING, Pres. DR. J. A. MARVIN, Secy.
Detroit, Jan. 23, 1884. 210 Woodward Avenue.

Tenderness of Thackeray. The last years of Thackeray's life were given to the affectionate care of his insane wife. Her disease was not of a violent type, except at intervals, but she required constant oversight and attendance. To secure this Thackeray bought a house in the country near London, in which the invalid was surrounded with every comfort that love and sympathy could devise. As she still craved the society of her friends, Thackeray made frequent visits to her in her retirement. These were the hours which his enemies declared were spent in the midst of all kinds of fallacious excuses. They were devoted instead to soothing the invalid's repinings and quieting the unreasonable suspicions of a wife dearly beloved but hopelessly insane. In one of his unpublished letters he relates without complaint but in a strain of heartbroken resignation, that sometimes his wife could only be appeased in her insane moments by being permitted to beat him with her naked fists. This he endured, shut up with her for hours or until the violence of her passion had passed, when he would emerge from her rooms looking like one "who had been hit, once and comes unwilling back again to a hateful existence."

Religion in Russia. There are fewer sects in Russia than in other Christian nations. Inside the Greek church are two parties seemingly necessary to any large body, whether political or religious. Outside of the national faith are the Raskoniks, numbering from 16,000 to 17,000. Hitherto they have been forbidden by law to meet for religious worship or even to go from home except for a limited distance. At his coronation the czar issued an imperial ukase granting religious liberty to these schismatics. There are also the Stundits, or Bible Christians. In addition to these, there is at St. Petersburg a clique of aristocratic religionists who meet from house to house. They are called Paskovites, one Paskov being the originator of these societies.

Mars. A remarkable feature of the two satellites of Mars, which were discovered about six years ago by Prof. Asaph Hall, is the proximity of the inner one to the planet. Its distance from the center of the latter body being about 6,000 miles, and from the surface less than 4,000. "If," says Prof. Newcomb, "there are any astronomers on Mars with telescopes and eyes like ours, they can readily find out whether this satellite is inhabited, the distance being less than one-sixtieth that of the moon from us."

Mineral Water. From experiments upon dogs, Lewaschew and Kikowitch have concluded that the effect of ordinary mineral waters is to increase the quantity of bile and to make it more fluid and watery. This increased flow is beneficial in freeing the gall-bladder from stagnant bile. The action of artificial solutions of alkaline salts, as well as of hot water, was found to be similar to that of the natural mineral waters.

It is reported that snow obtained in Scotland, Holland and Northern Germany has been subjected to careful microscopic examination, and there has resulted the detection of minute particles of volcanic dust. Similar results in various sections of this country would prove almost beyond question the accuracy of the Java theory of the afterglows which have been noticed in the skies for months past.

A Timely Apparition. At Huntington, Pa., a lady dreamed the other night that her mother, who died thirteen years ago, came to her bedside, caught her by the arm, and told her to get up at once and open the door. She did so, and discovered that the room was full of gas from the stove. She is satisfied that the timely apparition of her mother saved her life.

Liability. Under Mississippi law a woman is liable to indictment for assault if she strikes her husband; but the man is not liable for assaulting if he uses a switch no larger than his little finger in doing so. It is now proposed to amend the statutes as to give the wife the same immunity that her husband enjoys.

A Dream. A farmer at Sedalia, Mo., who frequently smells small sums of money, dreamed that one of his servants, a young woman, took the money and hid it in the mattress of her bed. The next day the mattress was opened and the money found. The girl has been transferred to jail.

Old Hat de Prace who fought with Jackson at New Orleans, is hale and hearty at Marshallfield, Wis., at the ripe old age of 106. He says that for over fifty years he did not sleep under a roof. He smokes, drinks, swears, chews tobacco, plays poker, and for the last few years has taken kindly to a right cap.

I was troubled with Catarrh for 15 years—Ely's Cream Balm has opened my nostrils, and reduced the inflammation—my eyes can now stand strong light.—N. Feggy, Wilkesbarre, Pa.

A mother said to her little girl one day, "What a large forehead you have got! It is just like your father's; you could drive a pony carriage round it." To which her brother, five years old, said, "Yes, mamma; but on pa's you can see the marks of the wheels."

Brown's Bronchial Troches for Coughs and Colds: There is nothing to be compared with them.—Rev. O. D. Watkins, Walton, Ind.

A medical student says he has never been able to find the "bone of contention," and wonders if it isn't the jaw-bone. We suspect he knows the location of the "jaw-bone."

Mrs. P. Rucker, of Davis Mills, Va., says: "Dr. Richmond's *Samaritan Nerve Cure* cured my daughter's fits." Call for it at your Druggists.

An old lady down in Maine says her daughter has just bought an elegant "cabin organ," and she thinks the "cabin organ" is just lovely.

Good and clean fatherhood is as essential to the highest development of the race as great and clean motherhood.

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, *Lake Preston, D. T.*, when he was but 49 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using AYER'S HAIR VIGOR, three bottles of which sufficed to restore their original rich, dark brown color.

Mrs. AUGUST VALENTINE, of *Regato, N. Y.*, had become nearly bald, and though she made use of many of the so-called hair restorers, none had any effect. AYER'S HAIR VIGOR did what nothing else could do, and now the lady again has a fine head of hair, thanks entirely to it.

GEO. MAYER, *Flatonia, Texas*, presented an apparently hopeless case. Baldness was hereditary in his family. At the time he was 23 years old he had scarcely any hair left. One bottle of AYER'S HAIR VIGOR started a soft, downy growth all over his scalp, and in a few months his head was covered with soft, dark and abundant hair.

Medicinal Virtues.

The rare medicinal powers, emollient, stimulative and tonic, possessed by AYER'S HAIR VIGOR enable it to cure, gradually, salt Rheum, Scald Head, Tetter-eczema, Dandruff, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of Dr. V. S. LOVELAKE, *Liverpool, Ky.*, had very bad Tetter Sores on her head. AYER'S HAIR VIGOR cured them.

The son of JAMES N. CARTER, *Oceanquan, Pa.*, was cured of Scald-head by AYER'S HAIR VIGOR.

HERBERT BOYD, *Minneapolis, Minn.*, was cured by AYER'S HAIR VIGOR of intolerable itching of the scalp.

Mrs. O. DAVENPORT, *Williamstown, Vt.*, became entirely bald at the age of 20 and remained so 28 years, during which time she tried many hair "restorers" without success. Eventually she used AYER'S HAIR VIGOR, four bottles of which restored her head with a fine growth of silky brown hair, twelve inches long.

Mrs. O. O. PRESCOTT, *Charlestown, Mass.*, had lost two-thirds of her hair, by its falling out, when she applied AYER'S HAIR VIGOR, and one bottle of it caused her hair to grow out even more abundantly than before it began to fall.

Mrs. D. N. PARKS, *Clio, Michigan*, 167 years of age, and her hair was quite gray, but one bottle of AYER'S HAIR VIGOR restored the color to her hair in youth, and she now has "a fine head of hair as when she was but 10."

VINCENT JONES, *Richmond, Ind.*, lost all his hair in consequence of a severe attack of brain fever. AYER'S HAIR VIGOR brought out a new growth in a few weeks, and it steadily grew long and thick.

A Toilet Luxury.

Where the hair is brittle, dry, harsh, weak, or falling, the use of AYER'S HAIR VIGOR speedsily restores it to its natural gloss, and stimulates it to a rich and luxuriant growth; it also keeps the scalp free from dandruff, and affords a perfect assurance against the hair falling out or turning gray. No other dressing is so clean or has such a delicate and delightful perfume. Without it the toilet cannot be complete.

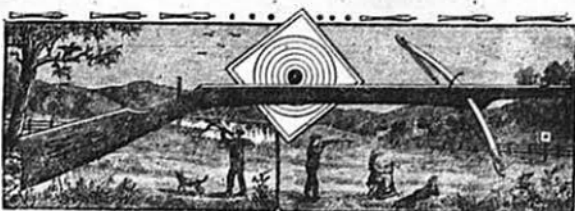
Ladies who have once made trial of AYER'S HAIR VIGOR never after prefer any other hair dressing, and many of them voluntarily offer such testimonials as the following, from MISS KATE ROSE, *Ingersoll, Ont.*, who writes:

"While keeping my head clear of dandruff, and preventing Scald Head, it has also caused my hair to grow luxuriantly, resulting in my now possessing hair forty-two inches long, and as thick as any one could wish it."

Ayer's Hair Vigor,

PREPARED BY
Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.
Sold by all Druggists.

IMPROVED RUBBER TARGET GUN!



The latest and best. An entirely new principle. For target practice and HUNTING. Shoots Arrows or Bullets almost as straight as a rifle. Loads from magazine. Entire length, 30 inches. Its power and accuracy are surprising. Makes no report and does not alarm the game. Has no recoil. Will carry 600 feet. Thousands of them are in use and never fail to give satisfaction. With every gun are included Five Metallic Pointed Arrows, Two Targets and Game Sight.
Price of Gun, One Dollar (expressed to any part of the United States for 25 cents extra). Clubs, supplied with Guns at low rates.

This is a most excellent Target Gun, for either amusement or service, and is entirely different from the ordinary Cross Gun.
The Hon. Manly Thompson, author of that delightful book, "The Witchery of Archery," writes: "I know of no other bright-eyed hunter who is for the time a glorious one, an account of your gun. I think this gun is the BEST AND MOST EFFECTUAL TARGET AND HUNTING WEAPON EVER MADE FOR JOYS."
C. Gott, of Hartford, Conn., N. Y. says: "I bought one of your Target Guns and found it to be far superior to any I have ever tried. I filled a hawk with it at twenty yards, and have shot several other game birds. Besides the above, hundreds of letters have come from young men and boys in all sections of the country, describing their good success in shooting pigeons, squirrels, quail, etc., with this Gun."

This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25.

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Are all treated fully in our columns. Besides we have decided to give for a few months the most elegant premium to subscribers of any paper in the world, viz: The *American Popular Dictionary*, out of which is here given, well worth three times what the FARMER costs. It contains over 500 large pages, handsomely bound, and is a most valuable reference work for the FARMER. Every person subscribing for THE IOWA FARMER one year and forwarding one dollar, will receive the FARMER a whole year, postage paid, and receive by return mail, free of charge, an absolute premium, a copy of this elegant dictionary, postage paid. Send at once and address all orders to THE IOWA FARMER CO., CEDAR RAPIDS, IOWA.

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PLANT AMERICA ABUNDANCE BEARING PEAS

Peas, Bliss' Abundance.—90 pods counted on a single plant. Very productive, 15 to 20 inches high. Seed Early. Excellent quality. 25 cents per packet; 1 packet \$1.00.

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spiritual status. One can seek earnestly to become perfect in each of the moral virtues; and he can put all his energies into such effort. He can, at all times, seek to know the right, the true, the pure, the holy, just and good, and he can do the best possible in himself to actualize the same in his life and conduct. No one hoping to accomplish a perfect destiny can ask to be excused from undertaking such a life. And one who seeks in this manner will certainly attain a higher status than if he did not seek at all. If man is to be blessed in any respect, he must conform to the conditions upon which the blessings can be obtained. He who plows and sows his fields and cultivates them with care, will put himself in a condition to obtain the blessings of the sunshine and the shower, so far as the harvest can bless him. Physical blessings come from obedience of physical laws; social blessings result from obedience of social law; so of intellectual, moral and spiritual blessings. Obedience is blessed; and disobedience is cursed by the same law. Blessings and curses, so far as the power is concerned, have the same source; and they are made the one or the other through the condition and relation of the recipient of the same. Every true and orderly state and relation, physical, social, intellectual, moral or spiritual, secures the blessing called good; and every false and disorderly one, receives the curse denominated evil.

What, then, constitutes the true spiritual status, which will inevitably bring with it spiritual blessings? That status which one attains by becoming perfect in the spirit of the moral virtues; which brings him in life and character, into harmony and oneness with the attributes of the Spirit of Universe, which constitutes coming to Christ and finding redemption and salvation therein.

Jackson's Reply to Tiffany.

JOEL TIFFANY—Dear Brother: I desire to bring this correspondence of ours to a close for the simple reason that both yourself and the gentleman I. B. L., who comes to the rescue from Bethlehem, Pa., in the JOURNAL of the 19th of January, misrepresent me, and broadly imply that I have not spiritual perception enough to understand you. I might return the compliment by stating that neither of you seem to exercise common sense enough to take my meaning. Now you have in promulgating your views occupied far more space than I have in probing them; therefore, unless you break out in some fresh direction that appears rationally unsound, it would seem quite fair and safe after this to leave all the few points that are between us to the discriminating judgment of the readers. You complain that I do not meet your points. I thought I had, where they were clearly expressed and seemed objectionable, or to demand notice. When you asked to know what it was in the "Christian system" that unbelievers objected to, I responded fairly and defined the nature of their objections, and that they were mainly made against what is called the orthodox Christian system, which now and for nearly two thousand years has been hurtfully prevalent in the world; and which, for the most part is consistently founded upon the teachings of Jesus and his followers. Yet yourself and I. B. L., both claiming to be spiritually minded men (as your writings imply) choose to misconstrue me as upholding this *de facto* "Christian system" to be a worthy system of ethical and religious teaching.

This, Brother, you should not do, because, the main reason that I wrote you was to prevent you from backing up that old hurtful dogmatic "system" by attaching to it, under the same name, better ideas of ethical and spiritual culture that belong not to it. You must well remember that I did not want you to cram the "new wine into old decayed bottles."

Again, did I not meet your position fairly, when you claimed that Jesus of Nazareth was "the highest possible ideal" of human development "in love, wisdom, will and power," by showing wherein he did not appear to furnish such an ideal?

Do you meet me fairly there and own you were extravagant, or do you wish me to ask more questions? For instance: where was the "love and wisdom" exhibited when he cursed the fig tree because it had no fruit-out-of-season to appease his hunger, as "the Book" tells us? Consistency, the proverb says, is a jewel, a mark of wisdom; yet consistency does not appear in the man who taught at times, "Resist not evil," and at another time whipped the bankers out of the Temple because he regarded their presence therein as an evil. Again: the "wisdom" of the undefined oracular utterance, "Resist not evil," is not apparent, when we reflect that our whole life, from the cradle to the grave, is but one continued combat with evil surroundings, both physical and moral. Again there appears little "fulness of love" exhibited in the calling of his neighbors "hypocrites" or "vipers." Will you, Brother, either own up or explain? Now, to give a few words to your defense of critical "hair splitting" in JOURNAL of Jan. 25th, permit me to add that the shades of difference you claim in words used as synonymous, or nearly so, are very readily perceived and have been acknowledged in some cases from the first; but I cognize no practical advantage gained by thus spilling your rhetoric and loading down the expression of your thoughts. It makes both the truths and the errors you announce harder to perceive. But the difference between "being" and "existing" or between a "fact" and a "truth," is hardly apparent in the common use of language. Niceties of this kind appear to have led both yourself and Brother I. B. L. into a maze. For instance: your words seem to imply that a "fact" does not become a "truth" until it is "cognized"—understood—appreciated—realized by the mind. To show the folly of this idea allow me to ask two or three questions: If a hypochondriac "perceives and cognizes" that he has a clock inside of him (being told so by some brother hypochondriac), does ever so much of a "conscious presence" of it in the mind (as they often do) become thoroughly impressed with the truth of his mental mirage, does his "cognition" of them transform them into truths? Or, again, does the subject of a mesmerizer whose mind fully realizes whatever the operator wills, demonstrate the truth of what, to him, is a very "conscious presence"? Methinks not.

But a fact is a fact and a truth is a truth, or the one the other, can perceive it or not, and the "conscious presence" of an idea in the mind of more spiritually minded persons can not prove it a truth without a better demonstration than their high "cognition" of it can yield. If it were a truth it would be one before being either cognized or demonstrated. Brothers, this assumption of a higher plane of thought and spirituality, that we common intellects can not comprehend, is about as near the old "thus saith the Lord" as you can well get. I have just illustrated that the value of ideas held by your "conscious pres-

ence" in the mind, very much depends upon the healthful, normal, rational condition of the mind itself. This is a very simple truth; but if we and all of the JOURNAL's readers fully "cognize" it and the foundation on which it rests, this reminder of it may pay for some of our heretofore wasted words.

Permit me to advise all to stay down on the bed-rock of common sense and demonstrated knowledge, both in the physical and spiritual, cultivating good in a more plain and rational way. It was the perceiving of you, Brother Tiffany, as out of this safe path, and in a somewhat slippery position, that led me to vex you with the talk of "muddy water," "uncertain current," etc.

As to criticizing your rhetoric it was rather presumptuous in one who confesses his own writings very imperfect, and if your teachings were otherwise all sound and consistent with true progress, the rhetoric would matter comparatively little.

J. G. JACKSON.

For the Religio-Philosophical Journal.

PROGRESS!

Public Workers—Infinite Variety—Natural Endowments—The Law of Growth—Inherited Characteristic—"Thou Shalt not Covet"—Acts of Cruelty—Transmission of Conditions—Infanticide, and the Results that Follow—Embryonic Germ—Kleptomania.

BY J. SIMMONS.

Progress, to be enduring, must of necessity be in harmony with the laws of nature. By those familiar with the advent and growth of modern Spiritualism it will not only be conceded, but claimed, that a careful study of its philosophy has proved more effective in awakening individual thought in man, with a desire to know more concerning the relations he sustains to the world by which he is surrounded, than any other philosophy that has ever been presented for his consideration. In pursuing these investigations his reasoning powers have grown, expanded and strengthened by use, until he unhesitatingly undertakes the solution of problems long held to be beyond the power of reason to decide, and on which its light had never been allowed to shine.

How to stay this mighty tide of thought is taxing as well as disturbing the minds of advocates of old religious theories, that are being steadily undermined by it. Their unsuccessful efforts invite criticisms that serve to increase its flow, instead of diminishing it.

That the discussion of questions pertaining to the welfare of humanity, socially or politically, is, as a rule, the first step in that direction, there can be but one opinion. In considering the multiplicity of so-called evils, reformers arrange themselves against this or that in proportion as it impresses them, each entertaining theories which he labors earnestly to instill into the minds of the people. All this is but giving expression to their natures, which will prove effective, though its realization may be postponed until humanity shall have so far progressed through nature's laws, that greater numbers are prepared to endorse their sentiments.

The unselfish man looks out upon the selfishness manifested in every department of human life, and sees in it the underlying cause of many existing troubles. Inspired by these ideas he devotes himself to the labor of trying to make the people understand that all selfishness should be abandoned. In doing so he is simply obeying the natural impulse of his noble nature, which will be rewarded when the seed thus sown shall have fallen upon soil adapted to its growth. Many in their enthusiasm seem to imagine these reforms possible of immediate accomplishment by publicly proclaiming their ideas, believing they will be adopted by others because they appear rational to themselves. These public workers in reforms become a nucleus around which cluster those whose natures respond to their sentiments, having the moral courage to identify themselves with the movement. By making a careful inquiry, it will be found that a large majority, if not the entire number of these, were from the beginning in sympathy with the principles, and said "Amen" only when expression had been given to their ideas.

To transform the nature of one endowed with strong selfish propensities into that of unselfishness, would simply be a perversion of nature's laws, which might be apparent, though not real. If the principle involved in this proposition can be maintained, it naturally follows that it applies with equal force to each and all the so-called evils against which reformers are directing their energies. In the economy of nature throughout the entire universe, turn which way we will, we find ourselves surrounded by endless or infinite variety, man being no exception to the rule. Looking at humanity from this standpoint, great difficulties present themselves whenever an attempt is made to erect a standard around which the masses will be able to rally. At the same time, on turning our attention toward the various reform movements, it will be found that those identified with either were previously endowed with thought and aspirations which impelled them in that direction on the same principle that atoms are attracted to bodies for which they have an affinity. Following up this line of thought, the conclusion is that natural endowments were the chief factors in shaping their ideas which culminated in principles for which they earnestly contend and strive to promulgate.

In speaking of the early pioneers in reform movements, it is often said they lived before their time. Life was too short for them to see the result, though succeeding generations enjoy the fruit of their labors. Feeling assured that that power which doeth all things well has made no mistakes, we say, "Be not discouraged, but go on; keep up the agitation of thought, for by so doing seed is being sown that will assuredly take root, its growth and fruition will be realized when the generations conceived under such conditions shall have grown to manhood and are filling their places in the activities of every day life." Hence we see that, though we can scarcely hope to change the inherited natures of our fellow-beings, the earnest effort to do so is preparing the way whereby antenatal the results sought for may be obtained.

The law of growth is as apparent in human progress as in other departments of nature, and is realized whenever we pause to reflect by comparing present conditions with those existing at different periods in the past. In thus approaching these questions, they appeal to our reason, demanding a clearer insight into, as well as a recognition of, the laws governing. That is, in tracing the line of progress from low to higher conditions, a better understanding of the underlying causes and principles is of the utmost importance. Should it be found that as a rule inherited characteristics are seldom if ever eradicated, though they may be held in subjection or intensified as the case may be, it becomes evident that the foundation on which to build

lies in the thoughts and aspirations of those whose offsprings in coming generations will by their daily conduct demonstrate that they are endowed with noble principles, the legitimate result of high and holy aspirations pervading the mental atmosphere by which they were surrounded during the period of their antenatal existence. These principles apply with equal force to the other side of the question. That is, if mental aspirations of parents are transmissible, need we wonder that crime prevails to such an alarming extent?

What mother reduced to poverty, surrounded by a family whose necessities she is unable to supply, could be expected to so control her aspirations as to obey the command, "Thou shalt not covet?" Circumstances beyond her control seem to conspire against her until, looking out upon the world she sees no other way of escape than to help herself to whatever may be within her reach.

The transmission of these conditions must occur in overwhelming numbers, the result being that thousands are born who would be untrue to their natures if they did not steal. By a close observance of these laws, it will readily be perceived that in like manner baser criminals are made. The prevalence of infanticide points with unerring aim in that direction. Developed under a heart intent on destroying life, its nature thus moulded manifests itself in acts of cruelty, and will unhesitatingly resort to the use of death dealing weapons whenever the passions are aroused. Then, if it be true that the manifestations of life are in accordance with its environments, the importance of directing our attention to methods calculated to improve the environments becomes at once apparent; which, to be effective, must cover that period in which the new life is being formed.

In orthodox circles one so-called conversion is often made the occasion for great rejoicing. While I do not object to a man's being converted or born again, for all practical purposes I prefer the man who was born right the first time. That these ideas are steadily increasing in the minds of intelligent men and women, there can be little room for doubt, though years of patient toil must be endured before they will become the prevailing sentiment among the masses.

Growth from a state of barbarism to the civilization of the present time, has been slow but sure. Realizing this fact, those laboring for the elevation of humanity are encouraged to continue their efforts. At the same time while pointing with pride to the liberty and freedom enjoyed under our institution, advanced minds readily detect traces of heathen customs and ideas that serve to blot or mar the otherwise fair face of the picture.

Conceding the human mind to be susceptible to inspiration, and that its surroundings exert an influence in determining its character, let us consider some of the methods adopted for the suppression of crime, with the view of trying to ascertain whether they are founded on principles of wisdom and justice, or whether they are relics of the past that ought to be abolished. Acts of cruelty that would shock us on witnessing them for the first time, cease to do so in proportion to our familiarity with them. Therefore, exhibitions of cruelty, whether sanctioned by law or not, serve to harden the finer senses, thereby perverting natures until they become so transformed that many noble traits once possessed have entirely disappeared. For such there is hope that, under better influences and surroundings, the smothered embers may be revived, dark clouds cleared away, allowing the sunshine of their better natures to again manifest itself. But, alas! For those whose embryonic germs were moulded and fashioned for future deeds of evil by nature's unerring laws, hope remains while charity remains steadfast to the end.

Assuming it to be true that we enter upon this stage of existence with marked characteristic traits indelibly stamped upon our being during the process of previous development, brings us face to face with the question which seems to be the underlying principle upon which enduring progress in reforms is possible. Basing our conclusion upon the evidence to be gathered in looking over the labors of those who by voice and pen have sought to awaken the masses to a realization that better conditions are attainable, we find they have succeeded to the extent that they were able to arouse thoughts and aspirations, which transmitted, bore fruit in generations that followed.

Before leaving the subject it may be well to call attention to what seems to be the nearest approach society has made toward a recognition of these principles, and which may be the entering wedge that shall open up the way to a broader conception of the universality of these laws. I refer to what is termed kleptomania, an unfortunate trait of inherited character known to exist among the wealthy and refined, which is justly regarded as a disease, the nature of which must be taken into consideration before it can be rationally administered to form a standpoint of wisdom and justice. Reports of cases where persons are said to be afflicted with kleptomania frequently appear in the columns of public journals side by side with similar cases occurring among the poor and uncultured, when instead of the unfortunate being regarded as a kleptomaniac, he or she is found to be a natural born thief for whose benefit laws have been enacted under which they are punished, for being thieves instead of being kleptomaniacs.

With the assurance of being sustained by nature's laws, to which it is always safe to appeal, and on which we can ever rely, the outlook becomes encouraging. Instead of saying to reformers, "Your methods are wrong," we say to all "Go on; do your work in your own way, with the welfare of humanity at heart; the agitation of thought will do its work, leaving its impress where, in time to come, the world will be the better for it."

The other day a priest in Kerry, says the St. James' Gazette, went to his Bishop: "I want you," he said, "to give me a general dispensing power for cases of perjury." "For perjury?" said his lordship. "What do the people want with that?" "Faith!" answered the good father, "they can't get on without it. For, first of all, the Moonlighters come to them and swear that they must say that they didn't know who they were; and then there's the Arraers act, and they have to take the oath they're not worth a farthing; and you know in the Land Court they can't get a reduction till they say they can't pay the rent. In fact, my lord, the poor people have to perjure themselves at every turn."

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Terrible Catastrophe at Alliance, Ohio—The Independent Church.

To the Editor of the Religio-Philosophical Journal:

We had a terrible catastrophe here yesterday. About four o'clock Mr. F. M. Orr's stove and tin store, a fine new building, and an ornament to the city, was blown up from an explosion of gasoline, killing and horribly burning seven persons: Mr. Orr, son, daughter and grandchild; also Mrs. Evans and two children. Three other buildings were completely destroyed by the concussion, besides much damage done to plate-glass fronts and windows for a square or more away. There were several persons injured besides, but none dangerously. I believe we feel the catastrophe more keenly because they were old and well known citizens that have grown up with our young city. The mourning friends have the heart-felt sympathy of the whole community.

THE INDEPENDENT CHURCH.

The Independent Church of Alliance, Ohio, still lives. Mr. and Mrs. J. T. Little have now been with us one month, with the exception of one Sunday, occupied by B. F. Underwood, the Little's speaking that day and the following Monday in Salem, where they conducted three services, two on Sunday and one on Monday evening, to full houses, leaving them hungry for more of the same kind. Mr. and Mrs. Little stay with us through February; each one is a host in their respective lines, she on the rostrum, he with the music which charms the people almost as much as they cannot remain longer with us, for their stay here is a feast of fat things through all the time. There was an entertainment at Independent Church, last Thursday evening, by the children and young folks, which was a grand success. The crowning feature and last exercise of the evening, was Reuben and Rachel, rendered by Miss Emma Jones and J. T. Little, with Allie Pettit at the organ. The instrumental music was rendered by the Haines Orchestra, several of which are small boys who deserve and receive much praise.

Feb. 2nd, 1884.

Spiritualism at Ottumwa, Iowa.

To the Editor of the Religio-Philosophical Journal:

Ottumwa, Iowa, has one of the best Spiritualist societies in the West. Although really unorganized, having neither president, vice-president or secretary, yet everything seems to run in the most harmonious manner. When a lecturer is to be hired or a public dinner gotten up for some special object or occasion, the members come together and consult, each one giving his or her opinion, and all unite together for the best interest of the whole. Their Paine anniversary celebration and dinner was a grand success. Both Spiritualists and materialists were well pleased with the celebration and the very fine address delivered in the evening by Mrs. Lake, on the "Life and Services of Thomas Paine." Spiritualists traveling through Iowa should make it a point to stop over Sunday in Ottumwa and attend the lectures and the Sunday School Lecture at the hall; it will be unto them like a "spring in a desert place or a well in a thirsty land."

Being out of health I have spent most of the winter here, and shall feel very loth when spring shall come, to leave such pleasant and agreeable people, and such interesting and instructive lectures.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Tree of Life.

The visions of one age become the scientific verities of the next. Through the portals of inspiration the ancient seers beheld the truth arrayed in the rich robes of symbolism. Long afterward the doors of science opened. Her new light reveals the exact form of truth beneath the glittering folds of symbols, metaphors and myths. Science questions all things, but it does not do this to summon the demons of chaos and misrule. It lifts the veil only to show Truth in her complete loveliness.

The key to all religious phenomena must be found in the mental and physical constitution of man. For religion concerns itself directly with man's nature and life. The religious critics of our day have attempted to give us "the play of Hamlet with the part of Hamlet left out." They have tried to find an explanation of ancient religious symbols by studying history, language, astronomy, geology. In short, anything but man himself, from whom all religious expressions originated. They have all looked in the wrong place, and searched in sciences which had no application to the subject. Unless, indeed, it be through mere analogies, for the universe is full of these, and any one subject may be used to illustrate another.

We can best prove our point by examples. We will first take the Tree of Life. The Bible opens and closes with that. We shall prove by science that it is an actual tree, and not a mere symbol, and that every part of the description as given in the Bible is exactly true. We must begin by giving a scientific definition of a tree. This will take us to the very units of life itself. When nature builds up the rocky masses of the earth, its solid mineral walls and its vast troughs for the sea, her units of structure are crystals. The lines of force in a crystal point outside of itself. In the engraving they are figured as A, B and C. D. Along these lines the currents of light, heat and electricity naturally flow. Now step into the domain of animal or plant life. Here we see nature building up all the marvellous structures with organic cells. That is, all the tissues of animals and plants are composed of minute or microscopic bodies, called cells by the physiologists. The little cell is the workshop of life, where all the vital materials are elaborated. The cell is a sac, it may have a double wall or membrane, and within it has a nucleus or focal point of its forces. Around this nucleus is a circulation of its liquid contents.

The researches of Schleiden and Schwann had largely worked out the cell-doctrine as early as 1858 and it is now completely established. But a pile or mass of cells without any order would not constitute a living organ. They must have a definite plan of arrangement. This plan is found in the leaf or tree. It essentially consists of a central tube, or vein, with branches or subdivisions which terminate in cells. The veins themselves consist of cells placed end to end.

A fundamental law of liquids is the cause of this plan. Both animal and plant-tissues, from the delicate nerve substance to the hard bone and wood, are formed from the plasmic blood and sap. About three-fourths of both blood and sap consist of water. Now wherever a circulation of water is established it assumes the form of a tree. This is seen, for example, in all the rivers of the earth. It does not result from the formation of the earth's surface. For the vapor which condenses on an upright and smooth window pane and then runs down, shows the same tree forms in a conspicuous way. If we gently pour water which has been thickened

with paint, or otherwise, into a shallow dish of clear water, then we shall see it spread out in the exact form of a leaf or tree. If we reverse the process, pouring a thin into a thick liquid, the same forms will be obtained. Other liquids besides water will take the same form.

The leaf epitomizes the tree. Both have evidently the same plan, as the botanists have long known. The fruit itself is but a thickened or expanded leaf, as we can see by cutting it open. In the cells of the leaf the vital changes take place. The soluble materials have arisen through the stem of the plant, and the cells convert these materials into gum, starch and the substance of woody fibre. The tubes of the leaf are channels for the passage of liquids, or of waves of force. In our engraving, the plan of the leaf, technically called a Phytion, is seen as it appears under a magnifying power of about twenty-five diameters. The cells are pressed together and thus become six-sided. Some of the cells have been shaded, to make them show more plainly.



TREE OF LIFE.

It needs no vivid imagination to see that the plan of the leaf and that of a tree are the same. The trunk of the tree is a mass or vast bundle of tubes, like the midvein of the leaf. And the limbs of the different species of trees imitate and reproduce all the forms of branching which we find in the varied leaves of all flowers.

In the clear and wide-searching eye of science a tree is not necessarily composed of woody fibre and covered with leaves of green. The true and scientific idea of a tree must represent a plan of structure, a fundamental form of organization. With this enlarged and exact conception we look anew upon the world of living forms and behold marshaled beneath our perfect definition come all the organs of every animal, no less than the myriad forms of the vegetable world.

A few examples will illustrate the universality of this law. Thus in the lungs, L. U. in the engraving, we see the great air tube, or trachea, dividing into the bronchial tubes, and these branch out until they terminate in clusters of air-cells. In these air-cells the blood is purified, the vital work of the lungs is done. Dissect any gland of the body and the same tree-plan is seen. The liver, for example, shows us the hepatic duct and branches, with the cells in which the bile is secreted. The parotid gland has Steno's duct with branches and clustering cells which pour forth the saliva to moisten the food as we eat. The pancreas, spleen, kidneys, etc., are equally good examples. The arteries and veins, starting forth from the heart, branch in every direction over the body. At last they terminate in the cells of its varied tissues, and here the blood does its vital work of growth, motion and repair.

And finally, the great law of tree-forms reaches its highest exemplification in the nervous system of man. A million nerve tubes are bound together in the spinal cord. They pass upward, branching outward through the brain centers toward its surface, where they terminate in the myriads of nerve-cells which compose its convolutions.

The engraving represents this plan as idealized only in one particular. That is, it has been taken out of the body and planted in the earth, and a few cells have been so enlarged as to be seen with the naked eye. The drawing is physiologically exact, and the tree-form is very evident. We do not mean that the brain merely looks like a tree or that the resemblance is an external one alone. But we do mean that the brain is an actual tree, and that by the most rigid scientific examination it is shown to fill the ideal type of a tree more completely than an oak, a pine, a palm, or any tree of the vegetable world. It is produced by the same basic and universal law of physical structure.

The brain is the expanded branches and top of this great tree, while the spinal cord is the trunk, and its roots are the nerves of feeling and motion branching out over the body. It is a tree planted in the midst of many others, for the heart is a tree, the lungs are a tree, and so are the pancreas, the stomach, and all these vital organs. The human body is the Garden of Eden. For we must remember that the account of this garden in Genesis was first written in hieroglyphics or word-pictures, and not in words. In these pictures there was no other way to represent

the subject. Moses or the Hebrew scribe simply turned the account over into words, without a translation.

The mental faculties are classed in twelve groups, and therefore this tree bears twelve kinds of fruit. The present writer had made this classification a year and a half before he discovered that the brain was a tree. Our feelings, our thoughts and our conduct are spoken as fruit in more than a hundred passages of the Bible. And through the language and the literature of all nations are scattered abundant figures of speech based upon an instinctive sense of the great truth concerning this tree. In all ages man has intuitively felt that the tree was a type of himself. He gave expression to this idea in the Etz Hakeym of Genesis, the Bo-tree of Buddha, the Soma tree of the Hindoos and Persians, the Toota-tree of Mahomet, the Olive of Minerva, the Oak of the Druids, the Yggdrasil of Scandinavia, and the sacred trees of other nations.

All that is sweet and noble and true, in the private life of man or in the public history of nations, has been the fruit of this tree. The great poems of the ages have been its luxuriant blossoms; the perpetual aspirations of man have been the freighted breath of its odorous bloom; and the incoming ages shall gather and taste the richness of its immortal fruitage.

The description of this tree, as given in the Old Testament and in the Apocalypse of the New, is true to the minutest details. We are told that this tree brings forth its fruit successively. And in our article on the Growth of Man we showed that the lower faculties rule in the childhood of persons and nations, and then, through the phases of youth and maturity, higher and higher organs come into dominant power. Through past ages its lower branches have borne evil fruit. It has been a tree of knowledge of both good and evil. The lower branches produce downward motions of the body, hence it was very properly said that Adam and Eve fell by eating their fruit. A perfect life can only come from eating the fruit of the higher branches in connection with that of the lower ones. Man was made in the Divine image, but he was not unfolded, either intellectually or morally. The Bible does not say that man was good and pure and wise when he was created.

On each side of the Tree is the great River of Life. To realize this part of the description we must lay our man down with his head to the north. Then along each side of the tree is the Aorta and Vena-Cava, the great artery and vein through which the currents of blood flow perpetually. The rivers of the earth all assume the plan of a tree, because they are channels of liquid circulation. This is true even of the oceanic currents, the rivers in the midst of water. The River of Life has its four heads in the four chambers of the heart, the two auricles and two ventricles, marked RA, RV, LA and LV. The Branch Prison of this river passes upward to the head, described as "the land of gold." Eastward and westward the Hildekel and the Gihon flow to the left and to the right arm and lung. But the largest branches, Phrath, or "the river," passes southward to the trunk and lower limbs. Two branches of the river form a network around the very trunk of this tree, and spread among its expanding branches, as shown in the engraving. In branching over the body, this river divides into four parts at seventeen different points.

The blood is the "water of life" and when seen through a microscope, the eye of science, it looks as "clear as crystal." The blood is three-fourths water, and through this are diffused the red cells and living materials which are to construct and maintain the bodily organs. If we could see at one view the entire brain through a microscope, there is no tree of the vegetable world which would compare with its surpassing beauty.

The leaves of the tree are for the healing of the nations. The truth here sketched has a most eminently practical side. For it suggested to the author that great system of Integral Education, providing for the systematic culture of the twelve groups of faculties and all parts of the body, as elaborated in another article. On the physical side of this doctrine is a vitally important truth. For each kind of food, of grain or fruit, has a special influence in stimulating and furnishing materials of growth to a special group of faculties. And the different kinds of food are related to each other by the same laws of musical harmony that unite the faculties themselves. A perfect system of dietetics will be based upon this law, but it requires treatment in a separate article.

We have confined this discussion within the limits of strict and exact science. We have seen that the tree of life is not a myth or a symbol. It is a solid and tangible embodiment of the most universal law of life. The most perfect of all its descriptions is that in the Bible. How did the ancients get it? By inspiration alone, for at that time the facts of physiology and botany were not known. There was no scientific knowledge on which to base the idea. When we come to discuss the New Jerusalem, the twelve Tribes of Israel and other great doctrines of the Bible, we shall see that the Christian teachers have been as profoundly ignorant as the agnostics and critics themselves concerning all the great truths in the book which they have cherished and preserved during the long ages.

The ideal charity is that rare and large thing which is at ease, and is at work up and down and around itself. It is, in fact, an atmosphere, rather than an avenue.

MANHOOD VERSUS ANTHOOD, Or, Is Man the Top-stone of Creation?

A Lecture Delivered at Frohisher Hall, New York, by Charles Daubarn.

(Reported for the Religio Philosophical Journal.)

The scientific man of to-day points with pride to the growth of the human intellect. He acknowledges the rude savagism of the past, but delights to show the power of man on earth to-day, and he will prove to you that the coming man will exhibit the powers of a God. He points you to the law of evolution, which he says insures perpetual progress to man, begun whose brow he delights to place the crown of sovereignty. We know that man swaggers here as monarch of all he surveys—as the top-stone of creation—or the weathercock on nature's highest steeple; and we need not doubt, but that the man who has exchanged his earthly organism for a coffin and an epitaph, is feeling just as big and, perhaps, a little bigger in his home in the Summer-land. That man was made in the likeness of God was a happy conceit; and to insinuate that any lower order of creation can also be made in the same likeness of God, was too absurd for a moment's consideration; yet that is what I propose to demonstrate in this lecture. Man is subject to law, and therefore whilst so fond of playing the sovereign, he must yet always pay tribute to nature as his mighty overruling Empress; and, of course, man and other animals have the same subjection to a power higher than themselves. Each race must bow to the laws of its own existence, and is subject to the law that puts a limit to its powers. Each develops by the slow process of evolution and survival of the fittest. Man asserts that the races below him have reached their extreme development. How does he know this? It is mere assumption and guess work on his part. Development does not count by centuries, but by thousands and millions of years.

Again man makes himself and his faculties the standard of comparison, yet there are animals that outrun, outclimb and outswim him; that outpace, outsell and outlive him; yes, outtake, outfeel and outlive him. Did you ever think of that, oh! you proud biped. In every one of your senses, some lower race is your superior; and there are a number amongst these your inferiors, who take great pleasure in making an evening meal of you with a clear conscience and a good digestion. I did not quite realize what I was about when I began to think out this lecture. I thought I was going to have a nice, pleasing task of showing you how other lives are lived, and sending you home with that proud feeling and superiority that inheres and adheres to every American citizen. Instead of that, to my alarm, I find myself face to face with a question I had not dreamed of propounding. It is this: "What does man's superiority consist in?" What I have just been pointing out to you makes me approach this question with sundry misgivings.

You cannot help acknowledging the facts to which I have just pointed you: that in every one of your senses you have your master; that you can feel lower life. A few years ago the line was drawn by saying that man worked through "reason" and the lower animals by "instinct." It is now conceded that reason and instinct are co-partners in every living organism, though they may exist and develop in very different proportions. When I use the term "reason" in this lecture I mean the faculty which exercises a choice of action. Of course, that which was once a choice, may by hereditary force become a fixed habit or method. In the lowest forms of life just as in the new-born babe, where an error of judgment would mean death to the feeble organism, the law of life must have supreme control, and we call it "instinct." And generally speaking, the act of living is carried on by "instinct." This of course includes whatever may be the necessary act for continuing the species. It is, so to speak, an outside pressure, which may assume to pull, if we choose, "The spirit of life."

As conditions improve, forms appear which can express something more than this outside pressure. We find that the law of growth has been at work in the interior, for mental action shows itself in the form of "memory." And when the animal remembers and avoids to-day that which gave it pain yesterday, I contend we have a direct exhibition of "reason" according to my definition. It now becomes a plain question, "Are there faculties enjoyed by man that are denied to other animals?" I assure you that this is not a question that can be answered without serious investigation; and, after all, our answer will only be good until the accumulation of further knowledge demonstrates whether we are not mistaken. You know that man did claim as his special prerogative, the faculty of reason. That, we now know was a mistake, and we should in the light of that experience, be very cautious and our present assertions.

So far as we know to-day, the earth-workers who come nearest to man in very much that belongs to our conception of an organized civilization, are found not in the dog, horse or elephant, but in the insect world, in the active, industrious ant. Now notice that man proudly takes himself as a standard, and pronounces the action of other races as feeble or strong, sagacious or foolish, by determining what he would have done under the same circumstances. We must not, however, lose sight of the fact, that there is a vast difference in the development of different races of men. The Bushman of Africa, the savage of Australia, and the miserable wretch who manages to exist in Terra del Fuego, have

habits and thoughts, which it is almost impossible to compare with ours, and which, therefore, we can neither comprehend nor understand. How often have we read and heard the assertion, that even the most degraded races of men, are infinitely above the very highest possibilities of every other race on this planet. I know this is usually qualified by asserting that man's superiority consists in his capabilities of future development.

I don't want to slander my descendants who may be here 5,000 years from to-day, but I ask, "Who is there who knows they will be our superiors?" It is only inference, founded upon very little real knowledge of man's past history, and a large amount of self-conceit. But suppose we grant the probability as in favor of an increasing mental growth, by what right do we assume that our ant contemporaries of to-day, will not also be developing into a grand and yet grander anthoid? I was much interested in Sir John Lubbock's prolonged and scientific investigations into the habits of the English ant. After showing a wonderful amount of sagacity in many directions, he points us to where they fail in what seems a very simple effort of reason, such for instance as follows: A drop of honey was suspended so that an ant could just touch it with his antenna by reaching up. By a long journey of several feet, the ant could get at the honey. All around was loose dirt, and a number of small pellets of earth purposely left, so that by placing them as a foot-stool, the ant might reach the honey and save himself the long journey. Sir John Lubbock noticed that this was never done, but after a vain attempt to reach up to the honey, each ant accepted the situation, and took a journey that was equivalent to your travelling a mile to get something off a shelf that you could easily have reached by standing on a foot-stool. This marked the present intelligence of those English ants, but I shall show you that there are ants elsewhere, who would have understood the situation in a moment, and acted accordingly; so that the English ant is to the other race, only like the Australian savage in comparison with Sir John Lubbock. Man prides himself upon his domestic animals. The ant keeps a cow and drives or carries her to pasture. The ant-cows are called aphides, and if you care to watch, you will see an ant go up and touch its "cow," which immediately gives out a minute drop of sweet liquid for the ant's breakfast or supper, as the case may be.

Man is naturally as lazy as circumstances will permit; that is to say, he always likes to get some one else to do his hard work. The ant might surely pride itself upon its many characteristics, for it has learned to capture slaves and train them to take entire charge of its domestic arrangements. Man prides himself upon the service he gets out of other animals. Aftonian tells us that in Brazil the leaf-cutting ants enslave thousands of leaf-bugs, and compel them to carry long distances to the nest, the leaves which the ants themselves cut from the tree; and then these same bugs are kept in confinement, as we stable our horses, and scantily fed until needed for the next excursion. I think this proves that ants and men have exactly the same ideas as to hard work. But the use to which these ants put these leaves is yet more extraordinary. They do not eat them, but cut them into pieces, which are piled in heaps and kept moist until there is a rank growth of a small fungus, a veritable mushroom, on which these ants live. There you have the intellect that grasps cause and effect.

Again man prides himself upon his individuality. No matter how beautiful his house may be, his neighbor wants variety of style and of arrangement. And the ant, unlike the bee and the wasp, has no set form for anything, but uses its brain every time. It makes mistakes just as men do, and learns by experience. One ant will tear down work commenced improperly by another ant, and start it as it should be. Their sagacity is marvelous and fully equal to that of man. Prof. Leuckart found a tree which the ants were using as a pasture for their cows, (aphides.) So as an experiment he laid a cloth soaked in tobacco juice around the bottom of the tree. The ants that were returning home, as soon as they came to the cloth, turned back up the tree, and going out to the tip end of the lowest branch, dropped off. The ants that came from the nest intending to go up, had to face the same obstacle: They immediately brought pellets of dirt, and laid a bridge across the cloth, on which they travelled as comfortably and safely as before. You see these ants had a superior intellect to those with which Sir John experimented.

Cardinal Fleury says he had an orange-tree planted in a tub. It became infested with ants, so he placed the tub in a vessel of water. To his amazement he saw the ants bring small pieces of wood and build a floating bridge; not earth this time, for that would sink, but wood because it would float. Could the grandest intellect have acted more wisely? The human brain counts its force by its relative size, and we need not wonder that the ant-brain is the largest in proportion of any insect, or that Darwin declared it the most wonderful atom of matter in the universe.

As an architect, the ant actually understands the key-stone of an arch, and bends a blade of grass or a leaf upon which to build, just as we erect a wood frame-work for the same purpose. Ants make a superb mortar, and manufacture a cement that holds large leaves into any desired shape for the nest of the green tree ant of Australia. They exercise foresight. Livingstone says the ant-hills are numerous on African plains, and are the

Continued on Eighth Page.

For the Religio-Philosophical Journal.
The Underlying Cause.

BY JAMES G. CLARK.

Dr. Howard Crosby, who is not the best of "authorities on questions of reform, sometimes tells the truth in matters of fact; in a late sermon, he said:

"The Protestant Church is identified with the world. It has a name to live while it is dead. It has turned doctrine into naturalism or rationalism, and its life into selfishness. The old landmarks are gone, family prayer is given up, Sunday newspapers are read, prayer-meetings are ignored, worldly partner ships are formed, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. We may not cure this dreadful evil, but we may ourselves avoid it and its doom. We may look to ourselves and our own families that we go not with the multitude of Christians to evil, and perish in the hour when Christ's all come like a thief to their dismay."

It is evident from the last sentence in the foregoing extract from the desponding Doctor's sermon, that he regards the world completely in the clutches of the devil, and the church in the grasp of the world. This being the case, he advises all good Christians to "look to themselves and to their own families," and take to the woods. Perhaps some of us can do better than this; but who shall say that Dr. Crosby is not in the main, justified in his conclusions? So far, however, as regards Christ coming "like a thief to the dismay" of the church and the world, is it not better to consider him always present in the promptings of human conscience, when men inside and outside of the church are yielding to the spirit of selfishness, and doing in nearly all the transactions of life as they would not have others do by them?

We also should remember that God esteems justice more than sacrifice; that "He that doeth righteousness is righteous," and that he who, inside and outside of the church, lives in constant violation of the Golden Rule, is not righteous, and hence, no matter how loudly he may pray in the family and in prayer-meeting, he can no more be directly benefited by Christ, unless he reforms under his teachings, than a man's hunger can be appeased by the death of a lamb that has been killed and eaten by another man on the other side of the globe.

If Dr. Crosby should style this philosophy naturalism or rationalism, it is a great pity this sort of rationalism does not have a wider recognition among authorized exponents of religion. Now there is no doubt in my mind that some eighteen hundred years ago a divinely inspired and commissioned man, a carpenter by trade, quit his work-bench and for three years taught and practiced peculiarly unselfish doctrines, that were in direct conflict with the spirit of the world, as manifested in the secular and religious institutions of his own and the present time, and that he lost reputation and life through the very selfishness which he rebuked and antagonized. The question is, "In what did and does that spirit of the world, which condemned and murdered Jesus, consist?"

It is the same now as when Christ said, "Ye cannot serve God and Mammon;" differing in no important particular from the spirit that is constantly crucifying human conscience and justice to day—conscience, which is the living Christ by which the world and the church are daily being judged and condemned. That spirit of greed and selfishness, which in all the stupendous revolutions and changes of time, has never, changed, is embodied in our financial system, which from time immemorial has controlled and regulated the relations of capital and labor, manifesting itself—no matter through what varied methods—in the one absorbing sentiment that, "Money is power, and that labor is weakness or in a certain sense slavery."

No doubt some of our wise financiers and "practical" politicians, will sneer at this logic, but by what logic can they answer and refute it? All causes and methods—no matter how apparently different—which tend to the same results, are identical in essence. The controlling Trinity of evil spirits, which has always possessed the world's financial system, may be named in the following order:

1. Money is power.
2. Get all you can.
3. Use all you get in the pursuit of more.

It cannot be denied that there are in every age a few capitalists who have varied the uniform policy of the many, by blessing their fellows with the surplus of their vast means, but these are hardly sufficient in number to give anything like positive shape and character to the whole; and doctrine and prayer have not helped to establish the dividing line between them and those who are lacking in benevolence and humanity. We have the best of evidence that a great controlling incentive of Stephen Girard's life, was a long cherished determination to found and endow a grand non-sectarian college, which has since been the means of furnishing a liberal education to tens of thousands of young men. Peter Cooper's systematic and far reaching philanthropy in his own and the present generations, is too well known to require mention here. Gerrit Smith, one of the grandest figures in history, has a no less bright record.

All three of these men were lacking in the peculiar "doctrine" whose decay Dr. Crosby laments. Two are already canonized as saints by the churches, and the other will be a hundred years hence, when the world better understands and appreciates the wisdom and necessity of a provision excluding sectarian teachings and teachers from the college that bears his name, and which, at that time, of religious intolerance, would have been a bone of contention between a score of infallible creeds, all claiming an equal chance for their respective dogmas.

A. T. Stewart—peace to his remains, which are said to have already traveled nearly as far as "Wycliffe's ashes"—was the most cruel hearted, gigantic commercial pirate, and most adroit and successful cotton and woolen mill stealer and abductor the wicked world ever produced. He was strictly evangelical. So also was Commodore Vanderbilt after being cornered and captured on his death-bed, for speculative ends, by Rev. Dr. Deems. So also was "Uncle Dan" Drew.

Dr. Howard Crosby is welcome to all three, but his wall over dead doctrines will have but little force unless he can first prove that the rationalistic Girard, the liberal Gerrit Smith, Peter Cooper and Ezra Cornell to be bad and merciless misers, and in turn proves the orthodox Stewarts, Vanderbilts, Drews and Astors to be open handed saints.

The respective records made by these two human quartettes are open to the world, to be read by all men. I challenge Dr. Crosby to present his selection in fair competition with mine before any committee of judges outside of Topbet, and unless he can secure the premium, I reverently invite him to forever suppress his prolonged howl over the faint brimstone odor left in the trail of retreating doctrine. The fact is, peculiar doctrine is not necessarily help or hindrance to character, save in those too numerous instances where it comes to be regarded as a substitute for right doing. Then it becomes a serious impediment, and degenerates into an excuse for immorality and crime, though it may—like Constantine—march, sin and fight under the banner of the cross. I do not doubt the great moral and spiritual force back—a long way back—of Christianity; but Christianity, like humanity, is yet in its winter season. It is the constantly repeated history of Jesus, rather than his warning and controlling spirit, that separates, or rather distinguishes, the church from the world as tending the questions of capital and labor. Both excuse and uphold (the world in theory and practice, and the church in general practice) the financial methods which produce poverty and paupers. It is true that gospel ministers of all sects, and teachers in spiritual philosophy, as a rule, are faithful in denouncing these methods, but the uniform church policy is either to approve or wink at them so long as rich church members pay liberally for the support of religious institutions, and wealthy swindlers can stand the preaching from the pulpit provided their practice in every day life is not interfered with. Then, again, individuals are less to blame than a time-honored system which compels business men to fight avarice with avarice, and duplicity with duplicity, or be overwhelmed by a sea of selfishness, which breaks all around them, threatening to drown all who are not skillful swimmers and divers.

The world and the church differ more in their treatment of results. One sends its poor to the county house, or allows them the worse fate of being gradually starved and frozen in wretched tenements, while the other, though ignoring them socially, collects money to clothe and feed them. This is all good as far as it goes,—as cold sunshine in winter is better than cold clouds; but justice and equity, which prevent poverty and crime in the germ, are better than alms and correction bestowed upon them when full grown. To say that with proper fundamental aids justice and equity are not equal to this is like saying that with proper management a wheatfield or cornfield cannot be protected from weeds and thistles.

We reap what we sow and cultivate, no less in social and political, than in agricultural economy. If we sow ruin holes, beer shops and gambling houses, we must, someday, reap drunkards, paupers and criminals. If, as a people, we sow broadcast the sentiment that money is master, and then maintain a system that keeps that master in the hands of a few by granting special protection to great corporations, we must reap inequality, poverty, crime and slavery in some form,—for, so long as Capital is Power, it is logically master, and it follows that labor is bondage. This condition of things will exist, and grow more marked, until intelligent and practical co-operation supplants it.

The early Christians, in having "all things in common," in the way of property, had this end in view, and the church must return to this fundamental principle before it can work in harmony with the purpose of its founder, who has never yet retaken the institution since it was captured and subverted by Constantine.

There can be no sincere belief in the Fatherhood of God without a practical demonstration of the Brotherhood of Man,—and the Christians who treat man as his slave, has no right to say "Our Father who art in Heaven." Dr. Crosby is nearly right in his measure of the Protestant Church, (and certainly the Papal is no better in outward piety, save through the discipline enforced by ecclesiastical despotism,) but he seems to have not the remotest conception of the stupendous underlying cause which has produced the deplorable result. That cause must be attacked, subdued and eradicated by the ballot.

A religion which moves men chiefly through fear, may be useful in adversity, as in the case of the early martyrs and the Pilgrim Fathers,—for most any one can be pious and prayerful in times of great peril, but it is of little use in prosperity, as it seems powerless to save from that direct calamities, luxury, which has destroyed so many nations after they had conquered every other foe. There is deep meaning in the petition: "Give me neither poverty nor riches."

The nation that, first through equal suffrage and law, systematized a plan, which by its peaceful and gradual workings shall tend to banish great personal wealth and grinding poverty from its borders, will be the first to discover the "Fountain of Perpetual Youth." Perhaps, as the fabled fountain was supposed to have been located within our own national domain, the actual one may be realized here. That it will be realized somewhere and sometime is certain. If this people, representing all races, is not equal to it, then it must step aside and make room for a people that is.

But we cannot serve God and Mammon. While Mammon is master in the church and State, man is his servant. All this must be reversed before the ideal of the Galilean and other seers can become a thing of life and beauty on the face of the earth. For as unequal distribution of blood in the human system tends to congestions and death, so likewise unequal distribution of the comforts and necessities of life, resulting in extreme wealth and attendant idleness and vice on the one hand and extreme poverty and attendant crime on the other, tends to corruption and death in the social system. He must be a moral idiot who sees nothing wrong in a condition of society, which permits the abject poverty of a vast multitude in a city where one man holds and draws interest on \$60,000,000 in untaxable bonds, and spends on a single party enough money to clothe and feed five hundred families for a whole year. He must be both coward and fool who denies that somewhere in human economy there lies a remedial force that can, and hence will, right the wrong. No sorrow was ever born without its antidote. He who shall first put in practical political operation the antidote which is to dethrone and bury our present Commercial King and Master, be he Christian, Materialist or Spiritualist, will prove himself the most useful agent of humanity that has ever blessed the world.

Another "Persecuted."

CHAPTER ONE.

BANGOR, Me., January 28.—S. E. Whitney and wife, of Brockton, Mass., who have been giving séances attended by many prominent citizens for a week or so, were brought to grief last night. Some persons, suspecting fraud, exposed it by grasping the medium, Mrs. Whitney, by the hand and holding her until the lights were turned on, although severely bitten by her. Mr. Whitney assaulted the man holding the woman, but was arrested by a policeman, who was in the room by arrangement, and placed in the lock-up. All present acknowledged the complete exposure of the fraud.—*Boston Herald.*

CHAPTER TWO.

BANGOR, Me., January 23.—Whitney, the man arrested last night for his connection with a so-called spiritual séance, was arraigned in the Police Court to-day and fined \$5 and costs. He refunded the money taken at the séance last night and promised, with his wife, to leave town. The matter has caused a great sensation here, but owing to the fact that many prominent people here are Spiritualists it was quickly settled. There was a strong disposition on the part of some to let him go without punishment. Some talk was made about holding him on the charge of obtaining money under false pretence, or by some process by which all the facts relative to the séances could be made public. Strange as it may seem, there are a few who are not convinced by the exposure of last evening, and still think the spirits of departed friends have been at the previous séances. Whitney says he used to be a shoemaker. He is apparently about 45 years of age, six feet in height, has a heavy head of hair, quite gray, a dark moustache, and looks like a man with considerable resolution. He is cool and always ready with a reply to interrogators. He said in an interview this morning that he still believed the work last evening was that of spirits.—*Boston Daily Globe.*

Letter from Boston.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists appear to be quite as numerous as ever here, and more divided in sentiment on some points than ever before. They seem to be divided into at least three classes; perhaps these, too, should be subdivided. The Christian Spiritualist is not found in large numbers, though doubtless this is really the largest class, when the believers who yet prefer to remain in and with the church are taken into the accounting. Many in the other classes criticize such, for what they are pleased to call want of independence, but as it appears to me, those connected with the church only hesitate leaving it because so many rooms in the Temple of Spiritualism are yet uninvited. I do not feel that they merit censure but rather praise for their desire to have something they believe clean in all its parts presented to them in substitution for, not the dogma or creed (for that has been given up already) but for the social relations they must yield. Indeed, there is already a move in this direction. One gentleman certainly, if not another such, has opened the parlors of his mansion to invited Spiritualists for Sunday meetings. Of course many cry, "Pride, selfishness, snobbery," etc., but so does this class speak of every person who by reason of position, education or culture, do not wish to associate with those without these. Is it not true that the philosophy teaches the natural tendency of a spirit to desire the association of only those congenial? Then why this apparent aspiration on the part of so many Spiritualists to impose their society upon those who neither desire nor enjoy it? There is room up higher, and is it not the wisest way to commend the course of those who prefer other methods more congenial to them, than to criticize their reasons?

While the writer yields to no man in his faith and devotion to Spiritualism, he does not care to intrude an unwelcome presence upon any one. It may as well be recognized now, as ever, that as long as there are classes in society there can be no science, no philosophy, no religion sufficiently strong to unite the several classes socially; it is indeed best that it should be as it is, as it would seem all thinking, reasoning people should admit.

Earlier in the history of Spiritualism a larger proportion of its adherents were from the democratic element. If now more of the aristocratic element is coming into it, should we not all be thankful rather than envious? Let us have all of wealth, influence, power, refinement and culture possible, for never was it more needed.

The second class of Spiritualists found here are the positive class; those who have become thoroughly convinced of Spiritualism as a truth, and set down by this, to them, happy conviction, and pay no further heed to the subject; the selfish Spiritualist who neither benefits himself or others, and whose only merit lies in the fact that, except indirectly, he does no harm.

The largest class of avowed Spiritualists here, however, are those who believe all of Spiritualism, and as many more of theologies and isms, as by various persons from various reasons, are or are sought to be, tacked upon Spiritualism, as they can or think they can comprehend. This class includes a very large proportion of the mediums, and does not exclude that numerous pestiferous gang, which advertise a mediumship in such manner that all readers must know they are harlots, while only the Spiritualists know that they are not mediums. It includes all that class who, from ignorance or other cause, affect not to care for respectability; not that all these are not themselves respectable, but they have been taught or have reasoned themselves into the belief that they can be equally respectable and associate with those who are not, as those who do not associate at all with others of doubtful reputation and practices. If the basis of Spiritualism be not truth, its avowed believers would long ago have killed it by their acts.

Attending a meeting at the Women's Aid Parlor to-day, I chanced to be seated behind a gentleman who occupied his time principally in studying a figure made in the to me, well known handwriting of Oliver Ames Gould, the astrologer at No. 235 Washington Street, an evidence that the result of his labors in that science has been among the educated class, appreciative encouragement.

The death of Wendell Phillips was announced on yesterday evening. At seventy-two years of age he passed to the scene of other labors, and history will record his name high on the roll of those who lived for their fellow men. He was a philanthropist; his sympathies went out to the unfortunate and the oppressed of every land and clime, and to every race and nation. As an orator he had no contemporaneous equal; as a man, no higher specimen existed. Long with millions of appreciative people refer with enthusiastic encomium to the unselfish man, the friend of humanity, the brilliant orator, Boston's illustrious son, Wendell Phillips!

The press dispatch, announcing "a scheme for capturing Mexico" by colonizing that country with our colored population, is extremely laughable to such as know how joyously very nearly the whole Mexican people would welcome annexation to our country; the church party, as they would have that liberty which is now denied them; the laboring class, as they would then not only be provided with employment, but at a price which would enable them to sometimes become independent of employers. We have then but the governing class remaining, who compose but a proportionally small number of the Mexican people, and they would be only too glad to be annexed, provided they were "seen" properly. President Barrios, of Guatemala, visited Washington last year without other object than a sale of that exceedingly desirable and valuable country to the United States, but our noble and patriotic rulers, understood so imperfectly either the advantages to be derived from its annexation, or the political effect, that they dared not entertain the proposition. As, however, it is manifest destiny, that the States of Mexico and Guatemala must sooner or later become a part and portion of our country, it behooves our people to study this question, that when public opinion be once formed, it may be correct and the power used for good. Only those who travel in foreign lands and have an opportunity to know, can appreciate how pitifully unfortunate and weak is the United States in its diplomacy. If other proof were required, the manner in which the commercial treaty recently negotiated between this country and Mexico, has been handled in our Senate, should satisfy the most incredulous.

CAROL.

Boston, Mass., Feb. 3, 1884.

The Producers of Wealth—The Demands of the Present Day.

To the Editor of the Religio-Philosophical Journal:

Noticed an article in a late number of your paper upon the "Danger of the Day." The only way to avert a bloody revolution, is for the workers or producers of wealth to unite and strive for a method or system that will give them more of the results of their labor. One-half that the farmers raise here, the R. R. Co.'s get, or its equivalent, for carrying the rest to market; though the people have given them hundreds of millions of acres of land, and millions of dollars in money, yet they rob those that have built the roads for them, by extorting the most of the results of their labor.

The remedy for this evil is for the people to take control of the railroads, on the same principle that they are run through the farmers' fields, by the law of eminent domain. The government should pay for the railroads, not for the watered stock, but what the railroads actually cost. Telegraphs, mines, large foundry works and great factories of all kinds, should be controlled by the people. Then if we wanted any of the results or benefits from these industries, we could get them at cost, as we have our letters carried, and those industries that could not be conducted in the same way for the benefit of all, could be carried on in an isolated manner for the benefit of those that united and cooperated.

In all localities, industries could be conducted on this principle. Then labor and capital would be united, because labor would own capital; now capital makes labor its slave.

Under a system of unity, various industries could be conducted in a cheaper way than under the present competitive system, for the farm and factory could in a great many instances be brought together. If the land were tilled in large farms of ten or twenty thousand acres each, (then they would not be as large as Dairymple's fifty thousand acre farm or Dr. Glenn's farm of the same magnitude, in California) a great amount of manufacturing could be done on each one, in the village that would be naturally in the center. All could be busy during the winter, manufacturing something, and all would find employment during the summer in the fields. Now thousands are out of employment on the farm and in the cities during the winter, while under a system whereby farming and other industries could be brought in closer relation, all would find employment. Then, instead of the farmers toiling fourteen or sixteen hours per day as they do now, they would have the help of those who, during winter, were idle, as the work, or most of it, could be done in the factories during that time, and in order for all to have work, the hours of labor each day would have to be reduced; each could receive according to the time he or she was busy, and each receive of the profits, according to the time worked. All would receive the benefit derived from the soil and from the labor-saving machinery, so that would be exact justice.

Some such system must be inaugurated in order to keep the land and machinery from falling into the hands of a few. In accordance with the method we have set forth, the more machinery that takes the place of muscle, the better for the people as a whole. Now, under the present system, it is a great curse to the working class, because it throws them out of employment; if it did not do so, the machine would not be of much value. We will suppose that a machine is introduced in a shop that would do the work of ten persons; naturally, nine would be thrown out of employment. We are aware that it would require some to make the machine in other shops; at least one half would be thrown out of work.

The government should reclaim from the railroad companies millions of acres of land that they have forfeited; then it should establish the working people in colonies, placing the best Superintendents over them, and loan them means to start with, which could be paid back. The people or government have thought nothing of giving to the railroad companies millions of acres of land and millions of dollars in money. The Kansas Pacific received twenty miles on each side of the road as a gift (the alternate section), and sixteen thousand dollars besides for every mile of road made, and it is the crookedest road I ever travelled upon. If it had been straight, sixty miles could have been saved. It is claimed by the best engineers that the expense of constructing it should not have been more than sixteen thousand dollars per mile.

Under a co-operative way the producers could control four-fifths, at least, of what they produce. Now they can't control only one-fifth of the results of their labor. People that had large farms then could not hire labor in time, after a great many such colonies had started, because the workers would be foolish to labor for them when they could get more of the products of their efforts when they worked for themselves. Those that have small farms would soon see the benefit of such a way, and sell out to such co-operative societies, because they could not compete with them, not being able to have all kinds of labor-saving appliances. When we adopt such a system, we will approximate the methods of the spirits. We then will be nearer the brotherhood of man. Of all classes that favor this plan, Spiritualists should take the lead. All thinkers cannot fail to see that the present unjust system can't continue much longer, especially when it is crushing us worse every day.

Ten months since I left my home in Chicago to work for an order (Knights of Labor) that aims to inaugurate co-operation. Since being in the State we have founded Assemblies in sixty-two cities and towns. Any one wishing, in this State or Missouri, to have us give our lecture "Cure for Labor Strikes" and have an Assembly formed, will please address me, sending their communication to Halsted, Harvey Co., Kansas.

I meet with a great many friends of the Journal; it is doing a good work for the cause of humanity.

Halsted, Kan.

Vitiated blood needs cleansing. There is only one remedy for all such cases, *Samaritan Nervine.*

Sunday Trains.

Many of the religious bigots of Massachusetts are using their influence to prevent the running of trains on Sunday, for the convenience of the public generally. Dr. Joseph Reals, a prominent Spiritualist, comes out with an excellent article in the *Gazette and Courier* of Greenfield, Mass., and presents his views on the question, which are in harmony with the progressive spirit of the age. He says:

Mr. Editor: In an article in your last issue relating to Sunday trains, the gentleman who presented the petition to the Commissioners is reported as saying that it was contrary to the law of God to run trains on Sunday.

The priests and church members in the days of Jesus were just as much concerned about the violation of their Sabbath laws as the same class are to-day, that the Sunday laws will be broken. Every one who is familiar with the teachings of Jesus (and those who are not should carefully study them) know what He thought of those people. If I am rightly informed, one of the laws of the Jews was that no burden should be carried on the Sabbath day. You will also remember that many of the wonderful cures performed by him were done on the Sabbath day. Read the 8th, 9th and 10th verses of the fifth chapter of John: 8th, "Jesus saith unto him, rise, take up thy bed and walk;" 9th, "And immediately the man was made whole, and took up his bed and walked; and on the same day was the Sabbath;" 10th, "The Jews therefore said unto him that was cured, it is the Sabbath day; it is not lawful for thee to carry thy bed."

I will also make a few quotations from prominent men, who are still considered by some as authority in such matters:

"The Sabbath was made for man, and not man for the Sabbath."—*Jesus.*

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Let no man, therefore, judge you in respect of a holy day, or of the new moon, or of the Sabbath days."—*Paul.*

"These things refute those who suppose that the first day of the week (that is the Lord's day) was substituted in place of the Sabbath, for no mention is made of such a thing by Christ or his apostles."—*Grotius.*

"It will be plainly seen that Jesus decidedly and avowedly violated the Sabbath. The dogma of the assembly of divines at Westminster, that the observance of the Sabbath is a part of the moral law, is to me utterly unintelligible."—*Archbishop Whately.*

"As to the seventh day, that has gone to its grave with the signs and shadows of the Old Testament. Its imposition by law lead to blood and stoning to death those who do but gather sticks thereon—a thing which no way becomes the gospel."—*Bunyan.*

"The law of the Sabbath being thus repealed, that no particular day of worship has been appointed is evident."—*Milton.*

"They who think that by the authority of the church the observance of the Lord's day was appointed instead of the Sabbath, if, as necessary, are greatly deceived."—*Melancthon.*

"And truly we see what such a doctrine has profited; for those who adopt it far exceed the Jews in the gross, carnal and superstitious observance of the Sabbath."—*John Calvin.*

"As regards the Sabbath or Sunday, there is no necessity for keeping it; but if we do, it ought not to be on account of Moses' commandment, but because nature teaches us from time to time to take a day of rest. * * * If anywhere the day is made holy for the mere day's sake, then I order you to work on it, to ride on it, to dance on it, to do anything that will improve this encroachment on Christian spirit and liberty."—*Martin Luther.*

There may be some of your readers, Mr. Editor, who have not seen all the above quotations, or if they have, possibly did not realize their full meaning. I believe it is an incontrovertible fact that Sunday trains are run regularly on every important railroad in the State; therefore, the real animus of the Sunday train agitation upon the Fitchburg railroad at this time must be patent to everyone. Hence I submit them for publication.

JOSEPH BEALS.

The magnificent success of the Spiritualist Camp-meeting at Lake Pleasant, is what troubles the Orthodox Christians, who are investigating this movement against Sunday trains. They desire in some way to restrict their flocks from attending the camp and leaving the churches empty.

The Heber Newton Controversy.

The *Times* has so consistently exhibited its love of fair play that it seems unnecessary to appeal to that quality to secure in its columns a hearing for the claims which parents may rightfully put forward in the Newton-Potter controversy. Yet I do appeal to it, since several of my children have forsaken the Presbyterian for the Episcopal Church, and my anxiety is that untruth should not be taught therein as truth to the rising generation, and I wish to urge this important claim through the powerful columns of the *Times*. If Mr. Newton can make it clear that all parts of the Bible are not of equal authority, no right-minded church people should hinder him. For example, he should not be hindered from drawing attention to the familiar discrepancy between the Book of Kings and Chronicles in the matter of the age of one of Judah's Kings. The second verse of chapter xxii., in second Chronicles, in the Hebrew, as well as in our versions, states that at the time Ahaziah ascended the throne, on the death of his father, he was 42 years old, while his father, Jehoram, it is stated in the two verses immediately preceding, was at that time but 40 years old, which would make the son two years older than his father—an absurdity. Now, this statement as to Ahaziah's age in Chronicles is at variance with the statement in second Kings, viii., 26, which places Ahaziah's age, when he ascended the throne at 22 years, or 18 years younger than his father. Some similar cases of the variable reliability of Scripture might be cited perhaps. My point is this: If it is manifest that the Bible contains a historical untruth, or any incongruities, his duty to the rising generation justifies and requires Mr. Newton's exposition of it. The Episcopal Church cannot afford to attempt to silence him. It can but recoil on its own head if it does. Our children must be taught only what is true. Let the heavens fall if they will. Of that there is no danger. They will not fall.—*A GRANDFATHER, IN THE New York Times.*

Horsford's Acid Phosphate IN DEBILITY.

Dr. W. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous system."

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 10, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Spiritualism and the Bible.

All great gospels that have power to live and to uplift many souls for ages are inspired. All great religious reformers are moved by the spirit in their work. Their own inmost being—that "spirit in a man that giveth him understanding"—is all aflame, and is open and receptive to spiritual influences from the higher life. A Buddhist chronicle tells this story twenty-five hundred years ago:

"At this time, Ananda, and all the great congregation, gratefully attentive to the words of Buddha, as he opened his argument, their bodies and minds worn out, obtained illumination. . . . They beheld their generated bodies, as so many grains of dust in the wide expanse, now safe, now lost; or as a bubble of the sea, sprung from nothing and soon to be destroyed. But their perfect and independent soul not to be destroyed, but ever the same, identical with the divine substance of Buddha."

Emerson wisely said:

"Out from the heart of Nature rolled
 The burdens of the little old;
 The titanic of nations came
 Like the volcano's tongue of flame.
 One accent of the Holy Ghost
 The needless world hath never lost."

This heedless world keeps close hold of some great truths in these living gospels, and holds them closer as the ages roll on.

Of Mohammed we are told how, when forty years old, "keeping the sacred mouth," the God's trees of the Arabs, in prayer and fasting on Mount Hira, a huge barren rock, torn by cleft and deep ravine, standing out solitary in the white glare of the desert sun, he thought he heard a voice saying "Cry," and asked, "What shall I cry?" when the answer came.

"Cry, for thy Lord is the Most Gracious!
 Who taught man what he did not know.
 Shun abominations
 And wait for thy Lord."

And so began his gospel, and his work fitted for his age and race, not for ours.

These inspirations and these gospels are valuable, but not infallible. The Bible is not, to the thinker of to-day, the book—one and infallible, direct from Deity—but a collection of diverse writings; in part of lofty ethics and the sweet intuitive morals of the Nazarene; in part of low ideas of God and man, the wrath of a dread being in one part, the love of a Father in another.

Running through it, like a thread of gold, the Spiritualist can see the history of Oriental experiences, of travels, of angelic visitants and resurrections, paralleled by like events to-day—not miraculous or supernatural, but all in the wide range of law, and of human life under that law, here and hereafter.

To all, except Spiritualists, who have outgrown the old idea of the infallible book, large parts of it must be myth or incredible marvel, written out by credulous persons who have been held as prophets and apostles; but who really must be quite weak, and lacking in weight and balance of character, to tell these absurd stories about dreams and angels and trances and the like.

This is about the position of many Unitarians and Universalists; and they have all the Materialists and Agnostics for company. All these join in explaining away a beautiful and most instructive part of Jewish and early Christian experience, as found in the Bible, repudiating the rules of enlightened criticism, lest they should be obliged to really recognize the great truth of spirit-presence which Bible history plainly teaches,

and which the history of all the centuries since, and the living facts of to-day, as plainly confirm.

The four gospels of the New Testament, for instance, all tell of Christ being seen after his crucifixion, two, three or four times, each, by different persons and at different times and places, and hundreds of statements of like reappearance of those we call dead can be given by most credible and careful witnesses of highest standing to-day. Yet clergymen mander about "subjective vision" and "expectant imagination" in Easter sermons, and make that festival as cold and lifeless as the wintry wind howling over frozen ground and sweeping around ghastly grave-stones.

In the tenth chapter of Daniel we read how he had eaten "no pleasant bread neither flesh nor wine" for three weeks, and then "by the great river Hiddelek," he said, "I lifted up mine eyes and beheld a certain man clothed in linen. . . . His face as lightning, his eyes as lamps of fire, and the voice of his words like the voice of a multitude. And I alone saw the vision; for the men that were with me. . . . a great quaking fell upon them and they fled; . . . and I retained no strength. . . . and when I heard the voice of his words I was in a deep sleep on my face, and my face toward the ground."

How like is this graphic description to the visions of modern seers and mediums. "But this must be myth or marvel not to be credited at all; and Daniel, of course, was weak in mind, possibly cataleptic, and of diseased nerves, or a victim of unconscious cerebration," say the opponents of Spiritualism.

Daniel also tells us of the four men in the fiery furnace, seen by the "princes, governors and captains," not "a hair of their heads singed, nor the smell of fire over them." "This must be impossible, a strange old story and to be held true in these enlightened days," our liberal Christian friends and their materialistic co-workers say. A man of entire veracity tells us how he stood by a young man at Sunapee Lake Camp Meeting of Spiritualists, among the New Hampshire hills, saw him wash his hands in pure water just from the lake, and then hold them in the full blaze of a large kerosene lamp for some minutes, the hot flame curling around his fingers, and felt those hands, an instant after, cold as ice, not a hair singed and no mark of fire on them.

The voice that Saul heard when he fell to the earth, as we read in Acts, is ruled out by the same shallow method.

A credible witness tells us of hearing two voices and the voice of the medium—all at the same time, making ventriloquism impossible—at Cascade, N. Y., in open daylight, and a hundred such cases could be gathered. Are we to reject the plain testimony of the senses, that we may better reject the most valuable parts of the Bible?

These liberal Christians are doing their part, with the Materialists, to lessen the real value of the Bible and lower the esteem in which it is held, and this part they will play until they become rational Spiritualists. Then they will use fair criticism, and yet find facts of transcendent value. "Where there is no vision the people perish," is a golden Scripture, which those who ignore such vision would do well to think of.

The evangelical churches believe more of these spiritual Bible narrations, but they are supernatural miracles to them, and cannot come home to our daily life with a great uplifting power.

Only the Spiritualist can see and feel the real grandeur and beauty of much in that remarkable collection of human writings which we call the Bible, and only in the light of his view can it keep any lasting place in the coming days. That place it will keep, not as a master but a helper of mankind; for Spiritualism is not a transient guest; it has come to stay in the world. What its form shall be none can tell, but its spirit is immortal.

To all who would know most and best on this matter of Bible Spiritualism, two invaluable volumes by Dr. Eugene Crowell—"The Identity of Primitive Christianity and Modern Spiritualism"—are earnestly commended. This great work has more real value than anything touching the Bible published in the last thirty years. It is rational and yet spiritual, and is a magazine of illustrative fact, comparison, appeal and argument.

Beside the writings which may be called distinctively spiritualistic, which Hudson Tuttle contributes to the Spiritualist press, he is writing for the Western Rural a serial story running through a dozen or more numbers, making in all over fifty columns, and the Saturday Spectator, a live literary sheet, for another of even greater length. In the first, which is entitled "Canille," he pictures life on the frontier, the struggle of labor against interest and rent; and transferring his heroine from the prairie home to an Eastern factory, presents the horrors of the average working woman's life when in sickness and want she struggles against monopoly. It is a dramatic protest against wrong, and a vindication of the rights of labor. The other story is entitled "Heloise, a tale of Old Germany and New America;" it is an historical novel, founded on the Moravian effort to Christianize the Indians of Ohio, and culminates in the terrible massacre of Gnaden Hutten, in the southern part of that State. Its theme is the triumph of love over religion and the futility of all missionary effort.

Dr. James Guild, Jr., writes: "Dr. Samuel Watson will take in Tuscaloosa, Ala., in his lecture tour through the South. We expect great good to attend his visit."

The Iowa State Conference and the Clinton Camp Meeting.

On the 22nd of this month a meeting convenes at Ottumwa, Iowa, to consider matters of vital interest to Spiritualism in that State. A plan is on foot to form a joint stock company to own and conduct the camp at Clinton. On the wisdom displayed by those having the matter in hand, will depend the success or failure of the Camp. If those interested will keep the best interests of Spiritualism constantly in view and resolutely and promptly nip in the bud all schemes of parties laboring to advance their selfish ends; if the promoters of the company are far-sighted men and women with well defined views and clear conceptions of the needs of Spiritualism; if they are able to realize that the mere agreement as to the fact of spirit existence and communion does not necessarily make all such believers congenial or desirable co-workers; if all these conditions obtain, as we hope they may, then the success of the Clinton Camp may be put down as assured. But we warn the Iowa friends that they have got to be on the alert, and must conduct the scheme with all the care and discrimination which should characterize their private business enterprises. To gain the confidence of the well-to-do, moral, intelligent class of Spiritualists in Iowa and the North-west, the managers of the Clinton Camp must have a platform on which no free-lover can stand; they must have among them only men of well-known honesty and business capacity, and they must be able to satisfy the public that the stock of the company will forever be kept out of the control of such untrustworthy business men as Dorus M. Fox and such moral lepers as Moses Hull.

A seemingly well authenticated statement comes to us that it is proposed by some to organize the company and put that vile outcast from decent society, Moses Hull, in the position of manager. We can hardly think any considerable number of Iowa Spiritualists are so ignorant of this man's history or so lost to all sense of propriety and the interest of Spiritualism as to advocate any kind of affiliation with this putrid reminiscence of Woodhullism.

Do the Iowa Spiritualists want to have their camp disgraced by a man who is not allowed to speak at the Eastern Camps? Do they want Spiritualism in their great and growing State to be represented to the public by a man in whose company no woman can be seen without just ground for suspicion that she is either ignorant of his record, or lacking in moral sense, or unchaste? We think not! If, however, this man with the secret connivance of Rox and his gang should succeed in getting a foot-hold in the camp, we give timely warning that the JOURNAL will see that the people and press of Iowa have full information that neither he nor anything he is connected with represents Spiritualism; that neither he nor the camp are worthy of the respect or patronage of reputable people.

We do not care to fill more space than is absolutely necessary to put our Iowa friends on their guard and refresh their memories. They ought to learn something from past experience and not commit the folly which some are urging. This man Hull is now at Cleveland, where he is officiating as "pastor" to a small congregation, under the special patronage of Mr. Alfred Weldon, who has been his principal backer for several years, and who removed to that city not long since from New York, where his success in running a Society was not brilliant. Some weeks ago a communication from the secretary of Weldon's Society was sent the JOURNAL for publication, and declined. As our reason for this course may be of some general interest we subjoin our reply. It reads as follows:

CHICAGO, ILL., Jan. 18, 1884.
 DEAR MADAME,—Yours of the 12th, to the JOURNAL, containing an account of the meeting managed by Mr. Weldon and ministered to by Moses Hull, is to hand; also your standing notice of said meetings in which the sentence, "Moses Hull, Pastor," occurs. It is with deep regret that I am obliged to say to you, I must decline to publish, for good and sufficient reasons, to wit: This man, Moses Hull, has for many years been a disgrace to the Spiritualist movement, and a source of deep humiliation to moral, law-abiding, decent Spiritualists. His standing is such that he is not allowed to speak from the platform of the leading camp meetings of Spiritualists; and he has no standing in respectable society.

In the Woodhull and Claflin Weekly of August 23rd, 1873, he published a communication, which in connection with his practices therein admitted and defended, bars him from all consideration and respect. Until he shall publicly repudiate the doctrines enunciated in that publication, and express contrition for his vices, and do this in as public a manner as he originally flaunted his practices and doctrines to the world; and in addition to this, shall, by a period of probation, demonstrate that he is a changed man, neither the JOURNAL nor Spiritualists, who have the welfare of Spiritualism and the sanctity of their homes at heart, can, or will, recognize or tolerate this man.

When the Cleveland Society shall have as a speaker, a reputable person, one under whose influence children and youth may come without injury, and whose reputation is fair before the world, then, and not till then, will the JOURNAL aid such Society by publishing its notices.

This letter you are at perfect liberty to use without any restriction of privacy from me. Trusting that whether you can agree with me or not, we may both be seeking the same end—the elevation of man, the propagation of a knowledge of spirit-communion and the best interests of the cause of Spiritualism, I remain.

Fraternal yours, JNO. C. BUNDY.

Last year we were approached by a number of wealthy Spiritualists with a proposal to start a camp meeting on the lake shore, not far from Chicago. We said to these gentlemen: "There has been a beginning made at Clinton on the Mississippi; that is a fine

place for a camp and, under proper management, that camp can be made to equal or surpass Lake Pleasant. I would rather see one strong, well-equipped camp than a dozen weaklings; let us wait a year or two and see if the Northwest cannot be united in one grand camp at Clinton." And the Spiritualists of the North-west are waiting! Their support depends upon the management of the camp, and the positive assurance that the permanent policy of the managers will be in accord with the spirit of the day, which demands honest mediumship, clean character, upright conduct in all things, and a platform from which all vagaries shall be excluded.

An Equivocal Position.

The Rev. R. Heber Newton has been delivering a series of lectures remarkable for their liberality. In the midst of the course, he received orders from his bishop to stop, as he was promulgating heresy. Mr. Newton said: "When the bishop's request to stop came to me, I was in one respect tied by my office. I might have replied, refusing to comply with his request, because circumstances were changed from what they were when I made the offer; but I felt bound by honor to yield. As to the bishop, he has no right to compel me to yield. If he had tried to compel me, I should have refused on principle; but we are not a Congregational body. Our position in the Episcopal Church is somewhat like an army; courtesy, loyalty and obedience are due to superiors; yet it does not follow that I have been silenced. I am as free as ever to preach my convictions. The course of lectures has simply been discontinued. I expect to renew my lectures when the proper time shall come. I do not know when that will be. I shall continue to preach from my principles, as I ever have. There is no restriction of the study of the Bible or of the expression of my convictions."

When will the "proper time" come for the truth to be expressed? Will it ever come? Will Mr. Newton's "courtesy, loyalty and obedience" to his "superiors," be less to-morrow than to-day? It is a sad sight to see a really spiritual man, with keen insight, stand up in the pulpit as a teacher with a gag in his mouth, which he not only acknowledges, but also that it is there not from force, but by his own choice. His position reminds one of a combatant, defeated, flogged and held down by the strong arms of his antagonist, saying, "Oh, I am here by my own choice. It is because of courtesy and obedience, and I can get up if I please, but it is not the proper time. When it is, I shall certainly stand up. Until then I shall remain as I am."

If he is "free as ever" to preach his convictions, why does he not do so? If he is not, then he is a spiritual slave to his bishop. What fine logic is this, by which the struggling soul is forced back and repressed! Suppose Jesus had said when he was opposed, "It is not time to preach the truth. I will wait for the proper time?" The proper time to preach truth is when it is felt struggling for utterance, and the strong soul goes forth with a power endowed of divine inspiration, and though dungeons open their iron doors; though gibbets stretch their gaunt arms above; though fagots flame before it, it speaks trumpet-tongued without reservation.

The Enemies of Spiritualism.

Spiritualism may well repeat, "Save me from my friends," when it considers some of the efforts made in its behalf. Of all those who have attempted to record their observations, probably none have done more harm than Mr. Thomas R. Hazard. His honesty may not be questioned, but his all-believing credulity has made him a victim, and his cock-and-bull-stories of wonderful things seen at the seances he attends, awaken disgust instead of bringing conviction. He has made himself famous as far as journalistic Spiritualist literature is read, for his prolix narratives of impossible events. He has made that literature the butt of ridicule of the opposition, and the shame of the critical believer. The most flagrant fraud, the most transparent deception to him are meat and drink, and are spread out in the glory of high-flown words. The reader of such stuff will ask: "Are Spiritualists so demented and idiotic as to accept such nonsense? Is this the 'scientific basis' on which they rest their belief? If so, we wish none of it."

It is in this manner that the writings of such men as Mr. Hazard do an incalculable damage. They lower the plane of thought, and breed a pestilence and malarious air, blighting everyone breathing it. Now that Mr. Hazard has somewhat subsided, another wonder-writer has taken his place. Mr. J. L. O'Sullivan comes to the rescue, and the wonderful sights he describes as occurring in the circles of mediums who have been proven vicious, unreliable and wholly untrustworthy far surpass the most exaggerated statements of Hazard.

Hazard goes about like another Sancho Panza, defending all manner of mediums, good and bad, with perfect indifference, but Mr. O'Sullivan has a predilection for the latter, and praises them in exact ratio of their fraudulent character. He has played this role for many years, and a thousand enemies with exposures and slander, could not do the harm he has done during that time. He claims to have renounced Catholicism, but a critical study of his career might lead one to believe him a Catholic still, and pursuing this course of bringing the frauds, deadbeats and rogues to the front and freely using the spiritual press to publish the narratives he concocts, to bring Spiritualism itself into disrepute, and thereby further the ends of his church. He was educated a Catholic; his friends are staunch Catholics, and were he a Catholic still, in no way could he labor to bring obloquy, scorn and disgrace on the cause more than by his present efforts.

GENERAL NOTES.

Dr. Henry Slade has been at Atlanta, Ga., where he has excited considerable attention. Miss Susie M. Johnson has gone to Kansas City, Mo.; to fill a three months' engagement there.

Mr. and Mrs. Geo. H. Brooks have been in St. Louis, Mo., for several weeks. Mr. Brooks has been speaking for the society there, but has now gone to Liberal, Mo.

Spiritualists should bear in mind that the annual meeting of the State Association of Spiritualists of Michigan, meet at Kalamazoo, Feb. 22nd, continuing until the 24th.

Mrs. Maud E. Lord is again in Chicago, having returned from St. Louis last week. She expects to go East soon to visit her daughter who is at school in New Hampshire.

Jennie B. Hagan, the lecturer, who resides at So. Royalton, Vt., writes: "Go on in your good work. Angels will aid you and true men and women will ever support you in the great and good cause of truth."

We have received fine photographs of Dr. H. H. Daniels, Galesburg, Mich., Dr. C. D. Grimes of Sturgis, Mich., and Mr. and Mrs. A. S. Winchester of California, which we place with our interesting collection, and thank the donors.

A complimentary testimonial will be tendered Mrs. L. P. Anderson, of spirit-art fame, by her many friends, on Feb. 20th, at Prof. Carr's academy, corner Wood and Lake streets. Programme will consist of vocal and instrumental music, recitations, and dancing.

J. F. Gregory, of Kansas City, Mo., writes: "We have the pleasure here of having the very able lectures of Miss Susie Johnson. She delivered her first lecture last Sunday evening, to a large and very appreciative audience."

The one hundred and forty-seventh birthday of Thomas Paine was celebrated at Louisville, Ky., February 3rd, by the German Gymnasium. B. F. Underwood was the orator for the occasion, and he delivered an excellent address.

James L. Perryman, editor of The Cimeter, St. Louis, Mo., a paper devoted to reformatory subjects, will soon commence the publication of a series of articles in his paper upon the "Physiological, Chemical and Pathological or Morbid Effects of Alcohol Upon the Human Body."

A local society is being formed in Minneapolis, Minn., designated the "First Society of Spiritualists." Mr. Russell is occupying the rostrum for the society at present. A mediums' meeting is held in the afternoon, conducted by Mrs. Tryin, Dr. Thomas and others.

The decision of the Court of Cession at Rome adverse to the propaganda, continues to cause the greatest consternation at the Vatican. Catholics denounce it as a flagrant outrage and insult to the church. The Moniteur says that it is a blow at the spiritual power of the Pope, and an act of spoliation.

The Hon. J. B. Grinnell, for whom the town of Grinnell, Ia., was named, recently said: "In Grinnell there are no saloons, and no one has been sent to jail, to the poor-house or to the penitentiary for twenty-five years. We can stand a cyclone occasionally if you will keep whisky away from us."

The first of March, Mrs. Carrie C. Van Duzee of Atlanta, Ga., will go to Florida, where she will remain two weeks, and then return to Atlanta en route for Philadelphia, Pa. During the next five weeks her address will be No. 59 Cone st., Atlanta, Ga. Those wishing her services as a lecturer can address her there.

The following speakers are engaged to lecture for the Brooklyn (N. Y.) Spiritualist Fraternity: Dr. F. A. Davis, Professor in United States Medical College of New York City, Friday evening, Feb. 15th. Subject: "Rational and Irrational Spiritualism." Mr. Charles Dabarnatt, Friday evening, the 22nd. Subject: "Mediumship versus Psychometry." Mrs. Milton Rathbun, Friday evening the 29th.

The white elephant controversy has been settled by a letter from the Siamese Minister, whom Mr. Barnum's agent invoked as an authority, alleging that he has seen Tong and pronounced him a genuine sacred white elephant. (The minister's published letter says that he never saw Tong and never pronounced him genuine, and declares that the existence of sacred elephants, white or black, is unknown in Siam.)

In an article on the sixth page of last week's paper, headed "Critical and Explanatory," the stupidity of compositors and proof readers caused the word journal to be printed JOURNAL. This error is likely to have confused the casual reader. Having succeeded with the aid of a can of dynamite, in dematerializing the parties responsible for the error, all is now serene and the mistake is not likely to occur again.

Father Stephan, the famous Catholic missionary, who is now in Washington, has had a life full of adventure. For a long time, Sitting Bull was under his charge. He was a classmate of the Abbe Liszt. He served through the late war on the Union side, and was the companion and friend of the heroic "Pap Thomas." He is the trusted counselor of all the Northwestern Indians, and is said to have more influence over them than any other white man.

Gen. Bullard of Saratoga, N. Y., writes: "You have no idea what a power our organization has given us here. Each member of the society works with enthusiasm and harmony. Last Sunday we had a conference meeting of our own members, which was greatly appreciated by new hearers. While we were struggling we seemed to make no headway."

For the Religio-Philosophical Journal
Close by Me.

For the Religio-Philosophical Journal
Close by Me.

Notes from Philadelphia.

Editor of the *Hellenic Philological Journal*:

I am much pleased with the Christmas number of the *JOURNAL*. Dr. Westbrook's article was good; pleasant, but yours Mrs. Allen and I both

To the Editor of the *Religio-Philosophical Journal*:

Mrs. Maud E. Lord in St. Louis.

To the Editor of the Religio-Philosophical Journals,

F. H. Stevens writes: I read W. E. Coleman's articles with pleasure. Goethe, I think it was, who said, "Light, more light." Well, friction produces light, so let the flints strike against each other, and if they kindle a flame all the better; nothing will be burned except what can be spared as well as not. Many of our intellects are cobwebbed, and we need to have the fire of thought go through us for cleansing. Speed the day.

A. Mammals—Continued

To the Editor of the *Religio-Philosophical Journal*:
 These pillars north of this place on a road branch

The remains of these letters could be seen for more than twenty years; painting did not obliterate the indentations. The house was destroyed by fire in 1876.

Upper Lisle, N. Y. L. D. ROUSE.

To the Editor of the *Bulletin Bibliographique* Journal

As many make inquiries in reference to what speaker does, I take this opportunity of answering for myself, to the best of my ability. I am not now a trance speaker, but inspirational, and am wholly conscious. I was a trance speaker at the age of sixteen, but have outgrown that condition. I have been in public nearly ten years. I began speaking in Nelumskia. My health being poor, my mother took me there to recuperate. I soon recovered and began to lecture. I have been a medium ever since my earliest childhood, and have grown stronger in my powers year by year. Now I give lectures, and answer questions that are not personal, improvising poems, giving five or six each service, sometimes more. I have officiated at many funerals, and have given good satisfaction, judging from what people tell me. I recite poetry for my own pleasure, and poems, and all the questions the audience desire me to answer, after I go on the platform to speak.

JENNIE B. HAGIA
South Raritan, Vermont.

History itself eternally betrays the tears of the pale-
stricken soul, liberty should be degraded to a woman's
struggle for a more significant life. The larger the
liberty the finer has been the fiber of her being. In
India she is denied all industry; even household
duties are performed by eunuchs; and she is hidden
behind an impenetrable veil in the street, and in the
impenetrable harem in the house. In France and
Germany she is permitted to carry on trade, and to
study art, literature, science and medicine, or equal
terms with men. In the United States she is
unusually well regarded, and her civil and political
privileges are willingly accorded to her, and she even votes
in local elections. In the United States, nearly all voca-
tions are open, or are opening to her, and in England
and the United States, where her freedom is the
greatest, she is held in the highest reverence, and
most deserves it. The progress toward liberty in the
lands where she is freest has been accompanied by a
corresponding change in her character. Day by day
never before in the world, in the United States as
nowhere else in the world, womanhood, wifehood
and motherhood are seen in their highest and best
estate. The increase of luxury in our great cities
has done something to impair womanhood, but more
to enervate manhood; and in that land where the
greatest number of doors to womanhood, industry
and opportunity are thrown open, the woman
woman the homes are the purest and most cultured,
and the mothers approximate most nearly the
ideal of a divine motherhood.—*Christian Union*.

To the Editor of the *Nottingham Philosophical Journal*:

The heaviest burdens we can carry is the consciousness of duties unfulfilled.

How immense appear to us the sins that we have not committed.—*Madame Necker.*

Warnings.

To the Editors of the *Religio-Philosophical Journal*:

Did his spirit leave his body and go to Amhers knock on the door and speak to his son Mark, a twenty minutes past four, and then return and re-animate his body? I would like to have this question answered. Do these incidents have a bearing on the greatest question of all the ages, "If a man die shall he live again?"

HERMON V. DAVIS,
Amherst, N. H.

Sunday trains, we notice that Mr. Lewis Merriam of

Lewis Kirk of Alliance, Ohio, writes: I see the JOURNAL speaks of the Russell law again. I want no class legislation nor occupation tax in Ohio, nor anywhere else. Astrology is a science, and by the ignorance of the world, is even more tabooed than mediumship. Its practitioners deserve the same legal protection that mediums, farmers and publishers get.

The best and the worst has been said about the pulpit, yet it is not probable that any agency will ever take its place. Its very imperfections—and in the nature of things it cannot be all it aims to become—act as a constant spur to its improvement. Other ministrations, honorable and capable as they may be, do not propose to themselves the same objects, of course cannot produce the same results.—*D. B. Frothingham in February Atlantic.*

To the Editor of the *Religio-Philosophical Journal*:

On your issue of January 26th, you republished from the *Yolo Mail* (Cal.), an article concerning Mrs. Elsie Reynolds, of San Francisco, in which I was referred to as having been imposed upon by that medium. I trust you will permit me to make a brief statement regarding this matter. The *San Francisco Chronicle* recently published an alleged "exposure" of Mrs. Reynolds, in which I was spoken of as one of her dupes, and in which it was asserted that my "sightings" were nothing but a series of impostures on the part of living persons. Now I am prepared to prove that every part of that statement which refers to me is false, and most grossly false. In the first place the narrative swarms with wholly fictitious occurrences, and with much absurd misrepresentation of the general conditions as makes it certain that it was written without even the faintest attempt to secure verisimilitude. The single truth is that I attended Mrs. Reynolds's seances for only a few months last year, that my daughter did most unmistakably come to me at those sances; that her mother and I recognized her repeatedly, by her features, by her hair, by her voice, by her figure, by the shape of her hands, and by the statements which she made to us. During those sances, which were nearly one hundred in number, she frequently materialized, and dematerialized, outside the sabbings. She also "floated" in the air, and she dove head first into the water, and so forth. But she was not a ghost, but a living person, and she was Willt Houghs. She has come to us fully materialized. She has come with only her head and vocal organs materialized. She has come illuminated. She has sung while floating high in the air. She has dematerialized while lying in my arms, and while holding my hand. She has come to us "in her habit as she lived," with her hair arranged as in life. She has come to us with a voice which we could not be mistaken about. We have seen her in the most direct tests and proofs and conclusive evidences that it was she, and that it was not in any way a fraud. And I think it incumbent upon me to say that during the many weeks I devoted to the observation of the phenomena as manifested through Mrs. Reynolds, I never saw any trace of imposture, but on the other hand I have had abundant and astounding testimony of the genuineness and power of her mediumship. I am a sincere and true seance worker, and the late attempted exposure of me was the result of a base resolve to crush her. It has failed, and I desire to call your attention to two very significant subsequent events. First, the charge of fraud against her in the Police Court of San Francisco was dismissed, because the prosecution could not be got to come to trial. Second, she has had for several weeks an advertisement in the *San Francisco papers*, offering \$500 to any one, girl, woman or man, who would attempt the impersonation of my daughter at her sances. These facts speak very plainly, I think, and I desire to add to them my personal conviction that Mrs. Reynolds is not only a genuine medium, but one of the most powerful in the country.

To the Editor of the *British Ethnological Journal*:

Will some one tell me if prophetic dreams are in any way connected with spirit manifestations?
 MRS. S. GRIFFITH,
 North Bend, Ohio.

Rev. Mr. Gill, who writes the note published below, is one of thousands of clergymen and people of culture who are anxiously and sympathetically looking to Spiritualism to lead them out of the wilderness. This letter is a sample of many on the same subject:

To the Editor of the *Religio-Philosophical Journal*:
I congratulate you and thank you for your article on Truism versus Kiddle. The best evidence you can give of your faith and veracity is fearlessness of investigation and unsparing exposure of fraud. Your course is truly noble, because it is right. Go on! "He that walketh uprightly, walketh surely."
WM. I. GILL.

There is a bond of sympathy between all great souls.

Continued from First Page.

ble to be submerged in the rainy season. They then leave their ant-hills, and ascend to mud nests, which they build on high grass stalks, and which are not used at any other time.

In the nest of the honey-making ant of New Mexico are two distinct races of ants working in cooperation. There are, first, the honey-makers who never leave the nest, and are large clumsy looking yellow ants. Then there is a small active yellow worker or nurse, probably of the same race; but the entire work of collecting the leaves of flowers from which the honey is made, as well as the soldier duty of defence, is done by a large, fierce black ant. These black ants never carry in the leaves they bring, but drop them several inches from the entrance, where they are picked up by the small yellow ants and taken by them as food for the honey-makers.

Probably we find the grandest exhibition of the intelligence that man has proudly claimed as his own exclusive property amongst the Ecton or Military ants of the Amazon. These ants march in enormous bodies or armies to capture and plunder other insects for food. They send out scouts in every direction. When anything is found, a force of the right size leaves the main army, or if necessary, further reinforcements are sent. Everything captured is sent back to the main column, and taken to the rear by a line of carriers who pass down one side loaded, and up the other empty. All along this great column are yellow ants acting as officers, who maintain rigid discipline. Should they find an ant's nest, they instantly attack it and pass out their prey from hand to hand, or rather from mandible to mandible. If they can utilize a descent, they let their load roll down of itself, and at the bottom it is picked up by other ants.

Mr. Belt, the Naturalist, once saw these ants cross a small swift stream. They found a twig no bigger than a quill, which reached across. It would have taken hours for their army to have crossed by so narrow a bridge, so they clung to one another on each side till the bridge was wide enough for six abreast, and then the army crossed. Mr. Belt saw them crossing a railway. A number were crushed on the rails by a passing train, when they at once built a tunnel under each rail before the army was permitted to continue its march. Ants that have regular homes are very particular as to burying their dead, and keep a regular burying-ground just as we do. The slave-making ants have so much human pride, that they bury masters and slaves in different places.

Mrs. Hulton purposely killed a number of soldier ants. Those around sent to the nest for help, which came in a regular two and two procession. Two ants picked up a body, and were followed by two unloaded ants, in which order the procession was formed until there were forty pairs. When the carriers were tired, they changed places with the others. A miscellaneous body of some 200 ants followed till they reached a sandy spot near the sea shore, where a separate hole was dug for each ant. This was not the end. Seven ants had tried to run away and escape digging holes. These were followed, brought back and killed, when a large hole was dug and all seven buried together.

I have thus given you some glimpses of another life, in which we can trace both affections and emotions, but above all, devotion to public duty. Notice how little real knowledge of their lives we can obtain, for we must entirely work by comparison. If they act as we would act under similar circumstances, then we suppose that their faculties work as ours; but this is after all guess work.

The Termites—the dreaded white ant of the East—love to build tunnels and work in the dark. An English General tells us that in India they came down several feet from a ceiling, actually making a clay tube down which to travel. When they reached the coveted food, they found that an ant could not carry a load up that perpendicular tube, so they constructed a winding incline all around the outside, and carried off their hard earned spoils. The mounds thrown up by these wonderful insects are often 20 feet high. We are told that their interiors are grand, beyond comparison, with nurseries, provision chambers, guard-rooms, passages, corridors, vaults, bridges, subterranean streets and canals, tunnels, archways, steps, smooth inclines, domes, etc., all in definite well considered plans. In the centre is a palace where a royal pair reside. It is often 3 feet square, and around it are the nurseries; and observers say there is always a large common room, as if for public meetings. Their arrangement of canals for drainage is perfect, and so is their system of ventilation.

Now take notice that these wonderful insects are without eyes. None of our sounds affect them, so we call them blind and deaf. But that only means they have senses we cannot comprehend. We cannot imagine how they converse with each other, nor how their military orders are conveyed with such lightning-like rapidity. An English naturalist whilst in South America met one day a train of ants, the peculiar habit of which is to cut a crescent-shaped piece out of a leaf, and carry it home on their shoulders, so that it looks as if each ant had a banner waving to the wind. The ant column was over one hundred yards long, and was composed of ants marching four abreast, in close order. Their path through the tall grass was about six inches wide, and worn quite smooth by frequent journeyings.

He placed a log eight across their path. The high grass prevented their turning out. Though the column was so long, every ant seemed almost in a second to know there was trouble ahead, and stopped. About twelve inches of the van put down their leaves and examined the obstacle. They determined to tunnel under it. The column waited. In half an hour the work was done, being pushed from both sides. Then the leaves were picked up and the whole column resumed its march, passing through the tunnel.

The agricultural ants of Mexico and elsewhere—nineteen varieties—which cultivate and harvest their own grain, are another evidence of this marvelous insect development.

Now the question for mankind is: "Where does this development stop?" Once again I ask you and myself, "In what does man's superiority consist?" Of course man's development has led to a great mastery of his surroundings, and undoubtedly the involutions of his brain have kept pace with the evolutions of his reason. The savage who slew his dozen with spears, has given place to the monarch who slaughters his thousands with shot and shell; but the ant-army is far superior in discipline and just as deadly in combat. Man evolves wisdom from experience gained by failures. I have shown you the ant travels upward by the same road.

I might continue comparisons to an indefinite length, and by no means favorable to the pride of man, but I have a very different object, so I merely once again ask, "In what does man's superiority consist?" Did I hear you say that the ant cannot calculate an eclipse or build a telegraph? I don't

know that. Do you? I know the fact of an obstacle in the road was communicated instantly to every individual ant in a column four abreast and one hundred yards long; so very likely they have telephones of which man does not yet dream. Remember, they meet and supply every want or necessity just as it arrives. Man can do no more. They have arts, we do not possess. They can store grain under ground, which never sprouts while in their granaries and yet grows when man takes it out and buries it. Our grain men will pay you handsomely to teach them that science. They have developed under pressure of circumstances just as man has done. The Amazon ant by continued battles on its slave-making excursions, has developed mandibles so cruelly large and strong, that it can no longer feed itself. Its slaves must feed it or it dies. That means slave-owning as a custom for a million years.

Remember that the student rock which has kept the animal record for you and me to read to-day, has never a page of insect history. Now what does all this mean? Here is a civilization that in its way is more perfect than our own, for it seems to have no rich, no poor, but every member working for the good of the whole. One could almost imagine it was the ideal dream of the socialist. And here are faculties of which you and I can form no comprehension, for they are not in our possession; and that quite likely render unnecessary much of that brain-work which we show as the glory of manhood. I repeat, "What does it all mean?" It means the brotherhood of all life. Man has claimed that he walks the earth, as alone created in the likeness of God. It gives the lie to that special claim, and shows us that all life is exhibiting as much soul power as conditions will permit.

Development is founded upon those changes that man calls growth, and change is the everlasting law of nature. The ant of to-day is no more the ant of the distant past, than is man the howling, long-tailed monkey of the primeval forest. And every other living thing is a manifestation of life that continues to grow as long as conditions will permit. If conditions become unfavorable, that particular manifestation of life dies out, but growth goes on in some other form, and absolutely without limit; for time is the one element of development that can never be exhausted, unless eternity shall cease.

The exhalations and exhalations of this planet must be absorbed, utilized and refined by life. The planet has not yet grown up to its possibilities. There were in old times gases thrown off that compelled life to pose in shape of those old monsters in eras when the poison-tongued dragon was a terrific reality; and to-day our mother earth is yet compelled to continue her outbreathings of that which it would poison her to retain.

My sweet delicate sister, you who love and want to be loved by all around you, you like all others, exhale a mephitic vapor which unless our vegetation caught it up and refined it, would destroy all those you love best. Earth sends out her poisons, too, and were it not for the snake, and the insect, and the tree, that catch it up and live it into comparative harmlessness, your form of life and mine might soon grow impossible in the poisonous atmosphere. What have we brotherhood with the snake and the wasp, and the mosquito and the ant? Exactly so; the life that is in them is in you and in me.

Now, I find myself obliged to follow this truth into another winding of the valley of thought, and I feel oppressed with its vastness as the valley becomes a wide plain. You have noticed how as man's knowledge increases, the boundaries of his manhood recede to remotest and yet more remote distances. It is but yesterday, that the sunshine of most of us was lost under the dark shadow of a personal God. Presently man dared to explore, and the further he traveled, the further off seemed to be the ecclesiastical deity, whilst the development of his own powers showed him his independent strength. Now he turns his attention to the boundary which had seemed an impassable barrier between himself and other forms of life, though as he believed, marking his sovereignty by his very seclusion. But here, too, the boundary vanishes. That which he had proudly called his own, he finds shared by others whom he had deemed unworthy his notice. On the one hand he himself merges right into those wondrous powers that had been called God; and on the other, he discovers that the very ant is his intellectual equal, and judged from social results, altogether his superior. Nay! if the purpose of society be to achieve the happiness of the greatest number, then I declare that the ant is immeasurably our superior, for he lives with an individual energy superior to our own, and yet devoted not to his selfish gratification, but to the common good.

What a satire on manhood! We acknowledge that our progress is by appeals to selfishness, and every attempt to work up by any other road fails every time—and you know it. What does this mean? I have shown you that man has underestimated himself as to God, and overestimated himself as to ants. Now, how is it about spirit-life? I ask you by what rule of common sense you now claim an immortal existence for your selfish souls, and deny or ignore its possibility for the unselfish ant? No you say spirits throw no light upon it? Well, in the first place, those who mostly surround us, know no more about it than we do, and eagerly crowd into our halls to listen to a new idea. And in the next place advanced spirits can no more break down our prejudices until the time comes, than they can convince the bigoted church member of the truth of Spiritualism.

I want you to follow out the thought and see where it will lead you. I will only just give you a hint now as to where it is leading me. It is compelling me to ask myself this question: "Since the ant is travelling to a higher development on earth, by a different road to ours, why should not his progress continue in spirit-life, if such be our destiny?" And also I ask myself: "Is not the ant made as much in the image of God as is man?" Lastly I inquire, "Wherein does the individual soul-life of the ant differ from that of yours and mine?" Some day I propose to answer these questions from this platform. They perchance, have an import of which you little dream, since I assure you they involve a recasting of the whole theory of creation. But our immediate duty is—each for himself—to put forth our whole soul-energy to clear from our path the rubbish of prejudices bequeathed to us by our ancestors.

If you have built castles in the air, your work need not be lost. That is where they should be; but put foundations under them. *Thoreau.*

I have lived to thank God that all my prayers have not been answered.—*Jean Ingelow.*

There is more folly involved in suspecting every one than in trusting every one.—*Rev. S. P. Herron.*

Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal.

On the 16th of December some of the friends of the late John Tyerman (who, you will recollect, was a visitor to America several years ago, and made many friends there by his genial and kindly nature, besides hosts of admirers by virtue of his eloquent lectures, brilliant with progressive ideas and remarkable for sledge hammer logic) unveiled a monument to his memory in the Waverley cemetery, a spot which cannot be excelled for its rugged beauty. It is situated on the summit of a rocky prominence with the wide Pacific at its base, and vast masses of rocky coast-line within view for many miles on either side, while at the back, is an undulating country, studded with pretty homesteads. Mr. Henry Gale, an old and valued friend of the family, did the unveiling; he and others also spoke over the earthly remains of one of the most ardent and fearless supporters of free-thought and Spiritualism we have had amongst us, and who, moreover, endeavored to live in accordance with his principles. I could not always agree with Tyerman, but I can conscientiously say that I ever admired him, and I honor his memory.

Mr. Bright has gone from us also, but in a different sense, having taken wing to New Zealand with Mrs. Bright. He proposes to return in two months, if health will permit, but as he has only got the lease of the Theatre Royal from August next, which is seven months away, we may possibly not see him back before that time. It is to be hoped that when he again commences lecturing, he will give the iconoclastic style a rest, and endeavor to build up an ethical superstructure on the ruins of Christianity, which he is supposed to have completely demolished. Perhaps, however, the new Protestant Bishop, Canon Barry, who will be here in March next, will be found a foe worth tackling. We shall see. The *Liberal* newspaper, formerly so ably edited by the George Lacy, who was succeeded by Mr. Bright, after some little bitterness and unpleasantness, has now been undertaken by a mysterious gentleman whose name was to have been kept a secret, but it has, of course, transpired who he is. He will, no doubt, do his best, but if his best is represented by the leader in the last number, commencing about the murdering of Christ-mas geese, I don't think a very wise selection has been made for a *locum tenens*. I am still unable to give any satisfactory account of Miss Wood. On all sides, except one (that of the manager of her circle) there are murmurings. I know of one instance where a circle sat with her from 8 P. M. until 12:30 A. M., without any manifestations at all; and then, after those weary hours, something like a figure appeared, but not of a sufficiently distinct character to speak with any degree of certainty about it. Of course, this is not as it should be, but when the whole thing is hedged in with such formidable surroundings (pointed out in a previous letter) the result is not surprising. Miss Wood is unfortunate in not being before the public under better auspices, and possibly with different arrangements her mediumship may demonstrate itself satisfactorily, which is hardly the case at present.

One of my letters to your widely read paper has called forth from a resident of Baltimore, evidently a "hard shell" materialist, a communication addressed to myself on the subject of Thomas Walker and Mrs. Hardinge-Britten, both of whom my "hardshell" friend vituperates in somewhat unmeasured language. Now, I am not going to take up the cudgel in favor of Mr. Walker, for I cannot understand his extraordinary position in openly seceding, or professing to secede, from Spiritualism, but I can assure the Baltimore writer (who is evidently a reader of your paper), that he is altogether wrong as regards Mrs. Britten, who has left a lasting influence for good in this and the neighboring colonies, and instead of Spiritualism having received its death blow, I can assure the Baltimore hardshell that it is very much alive in New South Wales, and all the world over it is quite capable of conserving its own interests, and will yet be the means of crushing materialism to the dust. I would also counsel my irate correspondent, to keep a guard over his tongue and pen, and endeavor to speak and write with moderation, and by this means he is more likely to obtain a respectful hearing, and his remarks will carry more weight than if expressed in similar terms to his letter to me.

This being the commencement of a New Year, permit me to express a hope that many may signalize the year 1884 by an earnest and intelligent investigation into the claims and phenomena of Spiritualism, when I can promise them a glorious emergence from dark and devious paths, from fears and tremblings and possibly agonies unspeakable, into the free and beautiful highway of progress, the shining road with beckoning angels—not strangers to humanity, but those who have trodden with heavy and aching feet the paths we are now travelling, and are waiting with outspread arms to fold us to hearts of love and sympathy. Spiritualism banishes all fears of death. There is no death; it is ever and ever lifting us towards sweetness and light, and stripping us of the gross materialism which would bind us to earth. I cannot, therefore, wish your readers anything better than that they who are not already Spiritualists, may rapidly become such.

CHAS. CAVENAGH.
Sydney, New South Wales, Jan. 2, 1884.

For the Religio-Philosophical Journal.

There are Laws of Change in the Immutability of God, and these Laws make Prayer to God Effective and Scientific.

BY WM. IRWIN GILL.

It appears to be a prevailing notion in some quarters that the immutable never changes, and that therefore since God must be conceived as immutable, it is in vain to pray unto him; and that at the most prayer can be effective only from subjective influence. This has superficially an aspect of sound philosophy and logical consistency; but it is just the reverse of the true order of fact and thought.

It is the immutable which always changes and only so far as anything is immutable and permanent is it possible to change. All changes are in the relative immutable, in that which remains the same through the changes. If it does not continue the same through the changes, it does not change. The successive phenomena are not its changes, because that which has not remained the same has ceased to be; just as each phenomenon, as it disappears, ceases to be; and the beginning and ending of every phenomenon is an absolute creation and annihilation, unless it be simply a model change in something which remains the same through all the changes.

The writer of these lines changes, and makes these changes because he is the same all through—the same person and character

as the subject and cause of these phenomenal changes.

The great cosmic force is supposed to remain the same through all cosmic changes. It remains the same in the quantity and quality of its force, so that it always follows the same laws, and changes in accordance with them. If it had no power of change, it would not be a force and would not suffer anything. It would be nothing at all. If it did not produce through the cosmic changes, it would not be that which changes. We could not say "it" changes. We could not say "it" at all except in reference to phenomena which simply begin and end their existence, and nothing really changes. I cannot even be conscious except as I continue to be the same subject through the successive conscious states.

Now if there is a Being who is above all nature and the creator of the cosmic force, the same fundamental analysis must apply to him. He cannot be conscious or cognizant of the world in its ceaseless transmutations, except as he is the producing subject of all the changes; and whether conscious or unconscious he can effect nothing except as he changes while he remains the same.

The primal law of all change in the permanent, is that each and all changes have fixed mutual relations. Every change and set of changes have lexical or uniform relations to some or all other changes, so that if one set takes place, others will certainly follow. This is verified in cosmic changes. It is also verified in the conscious changes in our own individuality. The same law must hold concerning all supermundane beings. It must be exemplified in our ex-earthy friends. They are the same persons they were on earth, and the same in character, some of them, but they have undergone great changes notwithstanding their sameness, and because of that sameness. So far as they know us, their minds are affected by our changes, and while they (some of them at least) are always the same true friends to us; they are pleased or displeased with us according as our action is good or bad. They will help us if they can; but their help both in its form and extent will vary according to our condition and character; and sometimes they will be stirred with feelings of keenest disapproval, and at other times they will be suffused with the warmest and happiest feelings of approbation; and the permanence and comparative fixedness of their character will only render the nature of these changes all the more certain relative to our changes or differences of action and character. If we ask their aid, and they have free access to us, their action will vary as our need and desert and susceptibility.

Now these principles must have an equal application to God. He cannot be pleased with everything alike, nor can he be indifferent to anything. Because he is an intelligent and moral character, he must exemplify the laws of intelligence and moral character. These can be gratified or fulfilled only in proportion as everything is done wisely and rightly. God must be pleased with men when they are in accordance with their better intelligence and their highest moral convictions; and he must be correspondingly displeased with the opposite. This is an intrinsic necessity. It is impossible for God to feel the same toward fiends and saints, toward good men and bad men, or toward self-made wise men and fools. He must, therefore, change in his feelings toward men according as they charge in their conduct and character.

Hence, as prayer is one of the expressions of character as well as of need, there must be some special response (revealed or not) in spirit on the part of God. The attitude of his mind and will must vary according to the spirit expressed in the prayer, and his feeling cannot be ineffective. Hence prayer to God is as philosophical as petition to any finite being; and in neither case is the effect always and necessarily of subjective origin merely.



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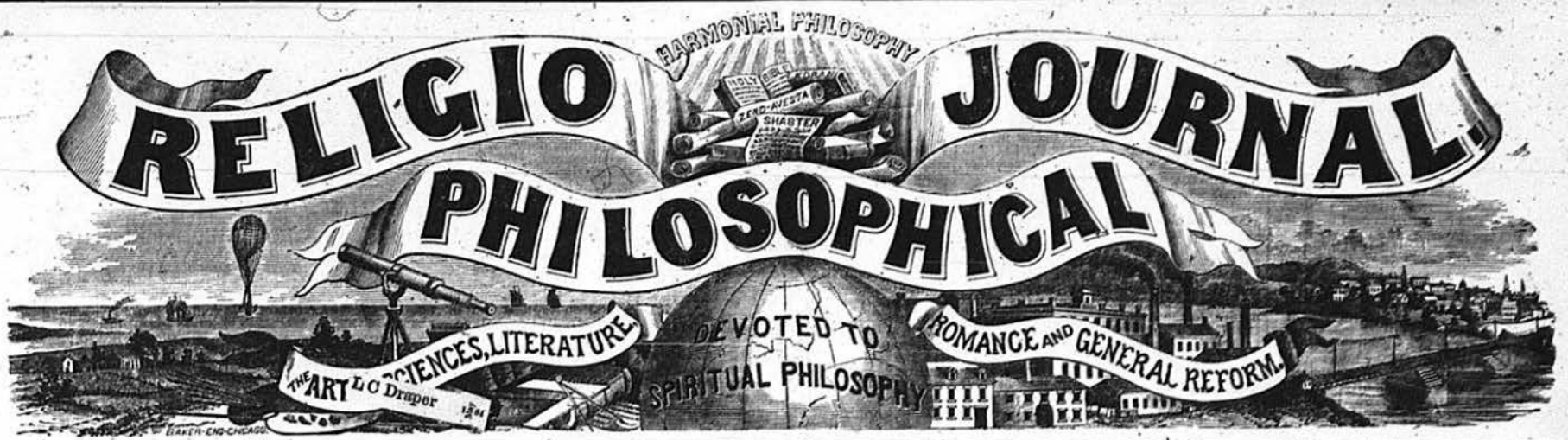
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CHICAGO, FEBRUARY 23, 1884.

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FIRE—PLUTONIAN AND PROMETHEAN.

Lecture Delivered by Alexander Wilder before the Harmonical Association, New York, January 27th, 1884.

(Reported for the Religio Philosophical Journal.)
"Learn the intelligible since it exists beyond the mind; And concerning the mind which moves the Empyrean Heaven." —For the Framer of the fiery World is the Mind of the mind." —Chaldean Oracle.

THE OLDEST RELIGION.
To-day we will be Rosicrucians and discourse about that divine thing, fire! The worship of fire appears foremost among the religions. The nations of the earth, of whatever race or civilization, have been at one in the bestowing of this peculiar homage. The rites and usages of all creeds, down to our own day, bear this single testimony. Christian and Hebrew stand on the same common ground with Hindu and Parsi. Every religion and philosophy, however abstruse and sublime, has come forth in due line of descent from this beginning, and has never severed its umbilical connection, or ceased to be a form of the Ancient Faith. The fire-symbols are found at every place of worship; and every pious family to this day denominates the place of household prayer, as in former times, the Family Altar.

How these things come to pass and what they mean, we propose to inquire. I believe that the torch of Wisdom and Truth has never been the sole property of any people, but has passed from hand to hand, from nation to nation, illuminating all in every age and country, who cared to partake of the light. It is one of the vainest of idle presumptions to suppose this is an age of special enlightenment, superior to all the world ever knew before. We never had more intolerant dogmatism, more shortcoming in real knowledge, more wilful ignorance, than now in the ranks of the self-styled men of science. They decry everything which they do not understand; and philosophy most of all. They would have us believe that their brilliant artificial light has eclipsed all the sunshine of former days, and denominated all worship and veneration but blindness and superstition. We are not, however, prisoners in their dungeon, the slaves of their methods, but free citizens of the universe, heirs of all its wisdom from the remotest antiquity.

Fire has always been the sublimest manifestation of beauty to human eyes. We testify our joy by illuminations. We symbolize victory, achievement, all that is desirable in life by a burning torch. We are all of us profoundly animated that the potency by which we are animated, the very soul itself, is a fire within us, imparting energy, warmth, ambition and fond desire. Our spirits are but scintillas from the eternal fire, the great ocean of living flame.

"He that hath ears to hear," said Jesus, "let him hear." Let him who would comprehend the sublime mystery look upon it with that clarified vision which enables us to perceive what eyes have not seen nor ears heard. The attraction of the stars will then enable him to stand erect upon his feet, and he will no longer be abandoned to go on all fours as do the animals.

We are all of us taught that in all that we do, even to the most common acts of life, we should do it to the glory of God. Did any one ever reflect, that glory was but the radiance of light, and that God was glorious beyond human concept, solely because he is as the fire? Read the Bible carefully, and you will see this idea borne out everywhere. When the Lord revealed himself to Abraham, we are told that the appearance or manifestation

was like a blazing furnace and a moving torch. The apparition to Moses in Horeb was as a fire in all the branches of a tree, shining brilliantly but not consuming it.

By this time, it will be perceived that we are treating of the true fire, and not merely that common flame known to every one, which can only subsist by being constantly nourished with fuel, and disappears totally from our view when deprived of it. We are considering instead the eternal fire, the ineffable entity which is itself vivide and life-imparting, of which the phenomenal fire is but a shadow and symbol. We mean the divine spirit, the immortal fervor, into which the world evolves—from which and by which are all things.

MANIFESTATIONS OF GOD IN FIRE.
The Hebrew prophets often describe the Deity as a God in the fire. The book of Deuteronomy, one of the latest written in the Jewish canon, describes the divine apparitions or epiphanies at the first enacting of the Mosaic law, as manifestations by means of fire: "The day that thou stoodst before the Lord thy God in Horeb, the mountain burned with fire unto the midst of heaven, with darkness, clouds and thick darkness. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words but saw no similitude—only a voice. Ye saw no manner of similitude in the day that the Lord spake unto you in Horeb, out of the midst of the fire. Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou hearest his words out of the midst of the fire." In this way it is stated that God uttered the ten commandments.

When Ezekiel, the priest, saw visions, the same fiery manifestation is recorded. "I looked," says he, "and behold a whirlwind came out of the north, and a great cloud, and a fire enfolded itself; and a brightness was about it, and out of the midst thereof was the color of amber, out of the midst of the fire. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw the color of amber, as the appearance of fire round about within it, from the appearance of his loins even downward. I saw, as it were, the appearance of fire and it had brightness round about. This was the appearance of the likeness of the glory of the Lord."

In the book of Daniel is also this account: "The Ancient of days (the One from olden time) did sit, whose garment was white as snow and the hair of his head like the pure wool; his throne the fiery flame, his wheels the burning fire. A river of fire issued and came forth before him." The fact that these three books were compiled when the Hebrews were in close contact with the Assyrians and Persians is very significant. Whatever may be the view which we take of the earlier story of the Israelitish people, we have here the character of their religious notions after they had been conversant with the Semitic and Persian populations of Upper Asia. All the Hebrew sacred writings show the contact and influence; none, perhaps, more so than the books inscribed as Chronicles, Isaiah, Jeremiah, Ezekiel, Daniel, and the story of Esther.

FIRE-WORSHIPERS NOT IDOLATERS.
It is a mistake to accuse these peoples of idolatry or image-worship. "The Persians," says Herodotus, "have no images of the gods, no temples nor altars, and consider the use of them an act of folly." Darius and Xerxes used to burn the shrines and destroy the idols wherever they went. So, too, Hezekiah the Judean king, says in his prayer: "The kings of Assyria have laid waste all the nations and their countries, and have cast their gods into the fire; for they were not gods, but the work of men's hands; therefore they have destroyed them."

It was not the image or effigy in the shrine that was adored, but the flame on the altar. This symbol was in every place of worship; but images were a later device. Neither Greeks nor Romans, Phœnicians or Assyrians, Persians or Hindus, would, in the remotest periods of their history, ever tolerate any material shape in any sanctuary as a simulacrum of Deity. Even the fetishes were emblems which the divinity was supposed to pervade, as we imagine something of our friends to linger about their pictures, keepsakes, or the things which they have constructed. The stocks and stones were symbols of divinities, not personations. We have done a world of blundering in this matter. The old Greeks, in their reverence for symbols, preferred the ancient wooden xoana, which represented the gods, as superior to the most beautiful statuary of their sculptors. The Assyrians did not carry images with their armies,—nothing but fire and astrological symbols. The Grand Magus or Rabbi accompanied the army of Nebuchadnezzar to Jerusalem. When the troops were on their march the magicians or fire-priests went before them carrying a portable furnace or altar. Thus the symbol of God, a cloud of smoke by day and a pillar of fire by night, always attended them.

Something of the same character is stated respecting the Israelitish tabernacle in the wilderness. A cloud covered it by day and the appearance of fire by night. The golden candlestick with its seven torches was kept constantly burning. The temples of the Tyrian god, Moloch, Hercules or Baal Hamon, were without images. On the altars, however, the perpetual fire was burning, to typify the fire-essence from which all things are constituted. The kings of Rome established

in their city a circular temple, on which the eternal fire, as they called it, was always kept burning. Only maidens chosen from the noble or priestly families were permitted to feed it; and they were prohibited from all amatory relations, as profanation.

HOUSEHOLD WORSHIP.
There was a family altar in every house, on which the holy fire was always to be kept alive. Its extinction denoted the destruction of the household. It was fed with wood from particular trees, duly peeled; and the father of the household prayed to it at stated periods. Here is one of the prayers, in an Orphic Hymn: "O fire! who art eternal, beautiful, and always young, make us always prosperous, all-ways happy; thou who nourishest those who art rich, receive favorably these our offerings, and in return give us happiness and sweet health." Thus we perceive that this fire was regarded as a beneficent god, who sustained the life of man; a god of abundance who supplied this want; a god of all power, who would protect him and all who were with him. In time of danger from enemies they came to the fire for refuge. After a time, images of deceased parents were stationed in these sacred rooms by the hearth, who became guardians, and who are now superseded by family pictures. Thus Homer chants a hymn to this divinity:

"O Fire, who hast an immortal seat in all houses, Without thee are no banquets for mortals. In which are made to thee libations of sweet wine."

Every family had its own fire, its own ceremonies, its own times and modes of worship, its formulas of worship and hymns. The father or patriarch was also priest; and only his son might learn the rites and perform them. Alas! for the family that had no son; its extinction was sure. Hence the childless wife eagerly pressed a favorite female slave upon the attention of her husband, that she might thus be "guilt up by her." If this expedient was not successful, a second wife was added to the household. We here perceive why Sarah gave Abraham her Egyptian maid; also why Rebekah was so zealous for her younger son to have his father's blessing, constituting him the patriarch of the tribe; why Rachel envied her sister, and hence presented her maid-servant to her husband. She was in quest of power and rank for her own offspring, and as the story is told, she succeeded. Reuben, the first-born was deposed, and the birthright given to Joseph. The rites, the forms of prayer, the chants, were a sacred property which the family shared with no one, and never revealed to a stranger. "I am strong against my enemies," says the Rig-Veda, "because of the songs which I receive from my family, and which my father has transmitted to me." In this way, the family feast was exclusive. Every meal was sacred; it was profanation for a stranger, one out of the family, to participate; hence Joseph as an Egyptian priest, would not eat with his brethren, now alien to him; and in later days, it was forbidden for Jews to eat with Gentiles.

The city was a combination of families, and had its fire-temple, its king and other priests, its secret name, secret ritual annals, which were not divulged. Hence, we really have no ancient history.

ZOROASTER A FIRE-PRIEST.
Zoroaster or Zarathustra, whom many accredited as the first teacher of a new supreme God, was a priest who ministered before the sacred fire. He constantly designated the deity, Ahura the Wise, and had communication with him, hearing his voice out of the flame. I am thus particular, because I believe this to have been the older religion of Middle Asia, and kindred with that of the Assyrians and Chaldeans. This Ahura the Wise, called also the Good Intellect, was evidently identical with Asur, the god of the Assyrians, and certainly with Agul, the fire-god worshiped by the ancestors of the Hindus. It would be an agreeable labor to me to dilate upon this matter, but I must not. I will only give this summary: Every sanctuary of religion was a shrine for the sacred fire; the worship of every household was paid at its own family hearth, and all other rites and symbols emanated from this. The sun was adored at his rising, because his heat and light were given him from the Fountain of Living Fire in the celestial region.

There is little need to select testimony; we find the fire-religion and fire-symbols in memorials everywhere. The Egyptian pyramid once had a flat top; it was an altar to the Invisible God, and a perpetual fire burned upon it. Later, art placed a triangular top to it to elevate the flame, so that now it symbolizes altar and fire both at the same time. The obelisk is also a fire-symbol; so, too, is the fire on the church and the dome on the mosque. Repudiate this as you please, it is an emblem borrowed from the former, now discarded worship; and it is not the only one. Nor do I refer to the golden calf, or the Mammon-God, that New York and all the world worships. Human nature is the same in all lands and ages; religions are all marked by a single identity in all their phases.

THE SERPENT-SYMBOL.
The serpent was a living symbol of the flame, and was consecrated as such. It was a favorite in every nation not of pure Aryan blood. Moses is said to have made a copper serpent for the Israelites to worship, which Hezekiah afterward destroyed. I find it alluded to in the wisdom of Solomon as a "sign" or symbol of salvation to arouse a remembrance of the law of God. It is also named approvingly in the Gospel according to John. One of the early gnostic Christian sects used to consecrate its bread for the holy

supper, by calling a serpent from its coffer to coil around the loaf. Even now, the badge of the medical profession is an asp wound round a staff.

THE ALPHABETIC FIRE-SYMBOLS.
The first letter of our alphabet, with its sharp point, is a fire-symbol. The letters of the old Hebrew and Phœnician alphabets all had similar horns pointing upward. The Assyrians used only one character, a triangle; we call it the arrow-head. The runes belong to the same category. They constituted the literature of our Scandinavian ancestors, and were believed to cast magic spells. In fact all learning was anciently called magic; all literature belonged to the Fire-religion, and of course the letters were fire-symbols. The letter O was a snake with its tail in its mouth; so, too, the Greek theta was a serpent encircling a stick. Is it any wonder that illiterate men supposed that there was magic power in an alphabet, and that persons who could read were closely allied to the gods or, perhaps, to certain superhuman beings that were not good?

PHILOSOPHY AND FIRE-WORSHIP.
I have remarked that philosophy was also a form or outgrowth of the ancient fire-worship. This was certainly the case with the Chinese and Hindu systems. They were very recondite, and all centered upon religion as their inspiring power. The Ionian and Grecian philosophers, it is apparent, lighted their torches at the altar of Zoroaster. Certainly we find their teachings to begin in Asia Minor directly after that country had fallen into the possession of the Persians. The philosophers of Miletos took the antecedent. Pythagoras taught the doctrine of the Zoroastrian oracle:

"The soul being a bright fire, by the power of the Father, remains immortal; and is mistress of all life... she performs the part of incorruptible fire."

The Orphic and Pythagorean sages adopted the like exposition. Thales declared that water was the first matter—or as that word means, etymologically, the mother or matrix of all things; but that the supreme intelligence was the first generator. His successors explained that this supreme intelligence was the spirit or energy in the air, and that the human soul was detached from it, and the body in its sequence evolved. Herakleitos, the Ephesian, asserted that this divine spirit or energy was ether, or as the term signifies, aether or spiritual fire. This fire is not flame, he declared, but a vital principle. The universe was not made by the gods or men, he affirms; "it was, and is and always will be an ever-living fire which is in due measure kindled by itself." This fire, as Pythagoras eloquently explained it, in effect, the common ground both of mind and matter; it is not only the animating, but also the intelligent and regulating principle of the universe; the universal word or utterance which it behooves all men to follow. By inspiring the universal priest, said the philosopher himself, "we become conscious." The later scholastic expanded this idea into a complete Spiritualism. This is demonstrated by the method, the dialectic of Plato. It is curious that John the Baptist reiterated the old fire-philosophy: "One is coming after me; he will baptize you in a holy spirit, even in fire."

WHO THE ARCH-DEVILS WERE.

But what of the Fire Plutonian and the Fire Promethean? I suppose it was expected that this discourse would relate to these as diverse principles; the one tending to all that was vile, sensual and destructive; the other to the light of intellect, and the regeneration of all being. Perhaps I ought to do this, and maybe I will; but I desire first to explain the source of these methods of thinking. I am not much disposed to respect the notion of a malignant being traversing the earth and promoting disorder in the region beyond it. The theologues of the nations have an assortment of chief devils, and I have much respect for them. Badly as we may talk about them now, they all enjoyed an excellent reputation when they were young. They have all been treated as we too often treat one another. We believe them because they have been unfortunate. Now Satan once bore the name of Seth, and the Jews adopted him as one of their very earliest patriarchs or hero-ancestors. The occasion appears to be set forth by legend as follows: They were originally of the Semitic or Arabo-Assyrian race, and Bel or Abel was their Ancestor-God. Of course, he was like his children or worshippers, a shepherd. His country lay before the Kaspian of the East, the artesian and agricultural tribes of Persia. So Cain killed Abel; and the Hebrew had no more a foothold in the East. In the history of all civilization, the agriculturist roots out the shepherd.

The next divinity adopted by them was Seth. This was the god of Syria, Palestine and Lower Egypt; he caused the Nile, the Jordan and the Euphrates to overflow and fertilize the soil. But in his term, conquest and political revolution effected his dethronement, perhaps when Thothmes III. was lord over these countries. The Egyptians made him the symbol of the rule of the shepherd-kings, and fabled that he was overthrown for the murder of his brother Osiris. The Jews had a tradition of Samseel, the demon of the Idumean desert; and consort of Lilith, Adam's first wife and the real seducer of Eve. They had to offer him the scape-goat. Now they made him and Seth identical; and by one of the devices of etymology added a letter to his name; and so made of him, Satan, the adversary. Perhaps if individuals would stop laying upon him, as on the scape-goat, their mean and disreputable acts, and let

him stand on his real merits, he would prove to be an universal benefactor. As it is, he is the most important piece of theological machinery.

PLUTO AND PROMETHEUS.
Our theme, however, as announced, relates to the Grecian fire-divinities, Pluto and Prometheus. Who were they, and what place did they fill in the ancient Hellenian faith? It is said that Greece before the historic dawn was occupied by an Iberic population. Certainly, like other countries it underwent a series of conquests and religious revolutions; for anciently, conquest always meant change of worship. All religions, with perhaps an exception for Jainism and its outgrowth, Buddhism,—seem to have been promulgated by the sword. If the Persians had not been defeated at Marathon and Salamis, Europe would have ignored Zeus, Apollo, Perun and Hesus, for Ahura the Wise and Mithras the Truth-loving, and acknowledged Zoroaster as their prophet.

While the Iberian and cognate peoples were the principal possessors of Greece, the Titans were their divinities. These were rulers of fire and the elements, and evidently akin or identical with the divinities of Assyria. Of this race was Prometheus, the benefactor of men. Revolution came and dethroned the Titan-gods, Zeus or Jupiter was made the lord of heaven and earth, Poseidon, of water and earth, and Hades or Pluto, of fire. In the dominion of the latter were included all souls not free of attraction for the earth-life. This notion may have been suggested, because the bodies of the dead were burned, and so the souls became the subjects of the Fire-god.

As Death and Love go hand in hand, and each is necessary to the other, the legends made Persephone, the daughter of Poseidon and Demeter, to become the consort of Hades or Pluto. She was in fact identical with Venus or Astarte, the Goddess of Love and Pargessia, while Pluto was also Bacchus, Zagreus, Osiris and Esculapion. It is not worth while to scrutinize mythology too closely. We would be sure to find the multiplicity of gods in every pantheon to consist of but one, polarized into the opposing shades and characters, a day-god and night-god, light and shadow, energy and power, male and female, life and death. Look carefully at these two, and they will be seen to be but one.

THE ETERNAL FIRE.
Yet mythology was never stationary. Zeus as lord of the ether, had dominion of unbody souls and the forces of upper air. Thus lightning or electricity was called the fire of God or Jove; and by a curious circumstance the odor of ozone which it created, was taken to be the same as sulphur. Hence this latter substance was named divine, and we have it associated with fire in our New Testament. Let no one be mistaken. The lake of fire and brimstone means no mere place or agency of punishment for wicked men and devils, but the living, everlasting evidence of Jehovah himself. It is God himself, and those who are like him who will be baptized, immersed in fire, who will inhabit the everlasting burnings. I will quote Isaiah:

Q. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"
Ans. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes; that stoppeth his ears that he may not hear the judgment of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense the munitions of rocks; bread shall be given him, his water shall be sure."

THE PLUTONIAN FIRE.
In due time, Grecian mythology made Pluto or Hades, as they called him—the invisible one—the chief of the Underworld, and fabled that the older Gods, the Titans, were imprisoned there in the region called Tartarus. So the fire in which they were punished, as well as that in which the dead were burned, came to be called Plutonian; in other words, the fire of hell. As death antedated the burning, it thus became the symbol in its turn of evil. We, while we abide in the sensuous life, not led by the higher motives and impulses, are, therefore, enlivened only by the Plutonian fire. It is the domain of death, and hell follows with it.

THE PROMETHEAN FIRE.
The Promethean fire is, on the other hand, the divine element. I will describe it as well as I am able from the Grecian classics, reading as well as I am able between the lines. There is something in names: Prometheus means the seer, the wise, the provident, the higher intellect. Pluto means the riches gathered from the earth. In choosing between the two, therefore, we select our treasure-house here or in the eternal world. How forcibly the words of Jesus apply: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

The drama of Prometheus by Æschylus represents him as crucified to a rock on Mount Caucasus by order of Zeus, then recently installed as Lord of the heavens. As his torturers are about to leave him, the most insolent of them, Brute Force, utters this laud:

"The glory of the gods, and best of men, will they who will relieve thee now? The noble Titan makes no reply. But when Continued on Eighth Page.

For the Religio-Philosophical Journal.
The Romish Church and Inspiration.

BY HON. JOEL TIFFANY.

The founders of the Roman Catholic Church perceiving the impossibility of communicating infallible truth to fallible minds, or inspired spiritual truths to uninspired minds, invented a system by which to deal with the fallible and the uninspired; and to secure to them the benefits of infallibility and inspiration, by the establishment of an institution, which could stand between man and his Maker, and become a means of mediation between them; the institution becoming the recipient of inspiration and of infallibility, and, hence, in spiritual matters, the vice-regent of the Almighty in his dealings with humanity. Upon this ground the Roman Catholic Church claims the right to be considered the *Spiritual Mother* of humanity; and that she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she is authorized to determine and declare the conditions of human redemption and salvation. She assumes to stand between man and God, and to take upon herself the sole interpretation of his will and purpose respecting man. She claims to be the custodian of an infallible revelation from God respecting man, his duty and his destiny; and that she has been appointed by God, as the infallible interpreter of his will. She claims also, that as the true Church of God on earth, the holy spirit dwells with her as a perpetual inspiration, and as an infallible guide to all spiritual and divine truth; and that all are required to receive at her hands her word as the word of God.

Among the reasons she gives why God has established her as his Church, and has invested her with such authority and power, is this: That the uninspired and fallible are not competent to receive and teach the infallible truths of God. That no one who is not guided by the inspiration of the divine spirit is competent to perceive and cognize those things which the spirit alone can communicate and make comprehensible. That however plain the word of God may be expressed by verbal statement, each individual attempting to understand that word, is obliged to interpret it by means of his fallible understanding, and thus he substitutes his fallible ideas for divine truth, and calls them the word of God. That these consequences are inevitable where uninspired men are permitted to read and teach the word of God. Therefore the Romish Church is entirely opposed to the free circulation of her sacred canon of scripture to be read and interpreted where she cannot make her voice heard and her authority felt. She deems it to be dangerous to allow the members of her communion for themselves, to fashion their own ideas, or to form their own opinions of spiritual doctrines; and she demands that they shall entertain none not determined by the Church for them; that for themselves they shall have no thoughts, no ideas, no opinions, and no cognitions of spiritual truth not in conformity with her orders and decrees.

She fortifies herself in this assumption by pointing to the consequences inevitably following the contrary doctrine; she points to the innumerable divisions, distractions and dissensions of the Protestant churches. The distinguishing feature of Protestantism is the assumed right of every individual to read and interpret for himself the canon of scripture; and each assumes that his interpretation is the correct one. Consequently Protestants divide up into innumerable sects; each professing to believe that their canon of scripture contains an infallible revelation of God's will respecting man; and they insist that it shall be so considered and received. Each sect believes itself to be a true and faithful interpreter of their sacred canon, and they proceed to establish their creed as the infallible rendering of the Divine Word. Thus, instead of a Catholic or Universal Church, holding the truths of God in the unity of faith, they become a multiplicity of churches, holding the truths of God in a multiplicity of faiths; which faiths become contradictory and absurd, one asserting one doctrine, and another contradicting it; one exalting a peculiar doctrine, and another denouncing it. In this manner, in Protestant countries, the Christian house is divided against itself; and, as professed Christians, their foes are they of their own household. Each particular mode of faith organizes itself into a social body, and calls itself the Church of Christ; and thus the Protestant Christ is divided, and Jesus is again crucified.

Such is the picture which the Mother Church holds up as an inevitable consequence, where uninspired individuals are permitted to read and interpret for themselves, the inspired teachings of the bible. And she proposes to obviate these difficulties by laying the ax at the root, and requiring all to take their interpretations of the canon, from the plenitude and infallibly inspired Mother Church; and no one is to be allowed to hold anything, or to believe anything which the church has not plainly authorized. Thus the Mother Church proposes to do for humanity, what she claims the Almighty himself cannot do. God cannot teach the uninspired spiritual truth; yet the Mother Church can. God cannot find suitable verbal language to cause the uninspired one to perceive and comprehend his duty; yet the Mother Church can. God cannot teach where he cannot first inspire; yet the Mother Church can. Therefore, God is obliged to employ an ideal personage to teach inspired truths to uninspired minds. And inasmuch as men are so constituted under the divine government, that they can receive only according to spiritual status, and as in such status, there are unlimited differences among them, which prevents them from perceiving and cognizing alike natural and spiritual truths, the Mother Church demands that they shall not be permitted to perceive and cognize for themselves, any spiritual truths; and thus, by their spiritual emptiness, she proposes to keep them from spiritual errors.

It cannot be denied that without spiritual inspiration, one cannot perceive and comprehend spiritual truths. And it is admitted that Protestantism furnishes very conclusive evidence of such fact. But the fallacy apparent in the Romish argument, is seen in that it is assumed, that anything can become a substitute for such inspiration of the individual spirit. That which is denominated the Mother Church certainly cannot become such. As such church, it has only an ideal existence. It is a mere theological fiction, incapable of having any cognition of truth, spiritual or otherwise. As such fiction, it is a thing of human creation, and has nothing of being or of existence in it. The Roman Catholic Church as such, is only an artificial person, invested with an ideal existence, having ideal powers and prerogatives. But in and of itself, separated from such ideal fiction, it has no being or existence whatever. This artificial personality is the creature of man, not of God, and man alone recognizes and deals with it; God never. The idea of inspiring a legal fiction is too absurd to be recognized by any one except a Romish

theologian or his dupe. No one can rationally entertain any such idea. One must yield up his manhood, before he can yield up himself to such a faith; or before he can become satisfied with, or rest in it. In truth, such a doctrine must have its source either in ignorance, insanity or depravity.

Every one must admit, that man, as a spiritual and as an intellectual and moral being, cannot unfold beyond the sphere of his knowledge of what is right and what is wrong; of what is true and just; of what is pure and holy. Therefore man must become unfolded to some extent in his intellectual and rational faculties before he can cognize the laws of his moral nature. His moral nature demands that he become true and faithful in all his relations, purposes and actions, so far as he may be able to ascertain what the truth is, and what it requires. Intellectually, man must seek earnestly to ascertain and know the truth, that he may obey its requirements; and he must seek to know it in its spirit as well as in its letter. As an intellectual and rational being he must inform his moral being of that which needs to be done; and of the manner of doing it.

Man, in his investigations of the revealings of the Divine Presence, and of the laws by means of which the divine operations become manifest, must honestly, earnestly and persistently exercise his rational faculties. Without the possession of these faculties, and the ability to exercise them he is not to be deemed an accountable being. Reason, in the human, is made the basis of accountability. Said the poet:

"Fond as we are, and justly fond of faith,
Reason, we grant, demands our first regard.
The Mother honored, as the daughter dear,
Reason the root; faith the bud; the flower;
The fading flower shall die; but reason lives
Immortal as her Father in the skies.
When faith is virtue, reason makes it so."

There can be no possible excuse for repressing the exercise of the rational faculties, while engaged in our investigations within the sphere of manifestation. A blind unreasoning faith is no faith at all. If, in making up the articles of our creed, the rational faculties are not to be called into exercise, then fools and madmen become the proper subjects of our faith. God must hold us responsible for the honest and faithful exercise of our rational powers. Authority in such matters, cannot be substituted for reason. Without the faithful exercise of his intellectual and rational faculties one cannot come to completeness in any department of his existence. Authority as a substitute for a perception of the truth, constitutes the Anti-Christ of the Bible. It is that power which has exalted itself above every thing called God; and which has assumed to speak and act in the name and by the authority of God; and it is well described as having blasphemy inscribed upon its forehead.

No proposition can be more undeniable than the following: Whatever man, as a rational being is called upon to receive and to act upon as truth, must be able to pass the ordeal of a rational criticism. In no other way, and by no other means, can one protect himself, or become protected from, the grossest impositions. Without such means, how is one to choose between Buddhism and Judaism or Christianity? or between Romanism, or Protestantism? or between the numerous sects in Protestantism? In the department of existence and manifestation, man is distinguished from the animal, by his possession and exercise of his intellectual, moral and religious faculties. Deprive him of the exercise of these faculties, and he loses his manhood, and sinks to the level of the brute or the slave.

Romanism is based upon the hypotheses that man, to obtain divine favor, must surrender his manhood. That he must become as clay in the hands of the potter, and be moulded by another will. That he can have no will of his own, which does not acquiesce in the declared will of a spiritual fiction. The only elements entering into and constituting such ideal church, consist of individual members, associated together and clothed with ideal functions, as officers, by those who have consented to recognize them as such, and to accord to them certain authority and power. There is nothing either spiritual or mental in such ideal church; nothing which can perceive or receive, anything of spiritual truth, or of spiritual inspiration. The church separated from the individual constituents thereof, can neither think, will or act. Nor can it become inspired as an incorporeal individuality. Under the divine administration, no society or corporation can be known or dealt with except through the elements constituting the same. In familiar language, it has no body to be kicked, or soul to be damned.

How is the church to become inspired, while its constituent elements remain uninspired? How is spiritual inspiration to operate upon its soulless existence to impart to it spiritual truth? How is the Pope, as the head of the church, to become inspired, and remain uninspired as the individual human? How is he to become infallible as Pope and remain fallible as a man? These questions must be answered from rational premises, or remain unanswered.

Brotherhood of Humanitarians.

A goodly number was gathered at the court house last night to hear Mr. Flisback's parting lecture, which was one of the grandest discourses ever delivered in Joplin, and will long be remembered by all who heard it.

Mr. Flisback is an eloquent speaker, and although his language was strong his argument was so gently persuasive, so full of love and tenderness for mankind that all were wont to look upon him with kindly eyes. He is an ardent lover of truth, and seeks to elevate and ennoble the human race by love and kindness, rather than by the driving process. His mode of expression is both original and witty. He leaves Joplin this morning but is to return before long, and we feel safe in saying that he will always be kindly received in Joplin. During his stay here he has organized the "Brotherhood of Humanitarians," which up to present date has a membership of about 60. Their motto is "Liberty and Fraternity in Unity. Bound to no creed, to no sect confined; the world our home, our brethren, all mankind; love truth, do good, be just and kind to all; exalt the right though every lam fall."

Now we did not join the brotherhood, nor are we a Spiritualist, but we wish every organization with such a motto as this a hearty God speed.—*Joplin Daily Herald.*

Horsford's Acid Phosphate

IN CONSTIPATION.

Dr. J. N. ROBINSON, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

Wendell Phillips.

BY O. CLUTE.

Great causes make great men. That great struggle for human rights, the anti-slavery contest, created the men and women whose names make the history of the last fifty years illustrious. Most of them have passed beyond the veil. Theodore Parker, who redeemed the American pulpit from the vice of cowardice, and plead from it the cause of "God's image carved in ebony," fell while the battle raged the hottest. Lincoln's strong heart guided the nation in the darkest hour, inspired the proclamation of emancipation, flowed forth in the few words of the noble speech at Gettysburg, and ceased to beat at the command of the assassin's bullet. Greeley, the father and leader of the great Journalists, and Sumner, the polished and far-sighted statesman, fell after the battle had been won. Garrison saw the mission accomplished to which, in his young manhood, he consecrated his life, spent some years in the enjoyment of the honors that crown the successful hero, and then passed on; his friend, Phillips, speaking at his funeral words as true and as eloquent as ever were spoken. In memory of the mighty dead, Lucretia Mott, whose saintly presence on the platform often calmed the fiercest mobs, who, to the perfect gentleness and calmness of the cultivated Quakeress, added the strength and force that make the hero and the martyr, joined only a few years ago "the choir invisible." And now from his home in Boston, where he had received the loving and skillful ministrations of family and friends, Wendell Phillips has gone to the glorious company of his risen friends.

Mr. Phillips was born in Boston. In his veins ran the Puritan blood that had resisted tyranny both in the old world and the new. His preparatory training was received in the famous Boston Latin school. In 1831 he graduated at Harvard College, being then 20 years old. He at once entered the Law School of the same institution, whence he graduated two years later, and for a few years followed his profession in Boston. A few years before the anti-slavery agitation had begun under the leadership of Benjamin Lundy, a Quaker, whose name will grow more illustrious as the years go by. In 1831, the very year of Mr. Phillips' graduation from Harvard, Garrison had published the first number of "The Liberator" in Boston. In the polished young collegian, fresh from the study of Demosthenes and Livy, there were elements that responded to the fiery appeals for justice and liberty that poured in lava tide from the pen of Garrison in "The Liberator," published, as the mayor of Boston assured a distinguished magistrate of the South, "in an obscure hole, with no visible auxiliary save a negro boy."

In 1837, when Elijah Lovejoy was shot by a mob in Alton, Illinois, for the crime of printing a paper in favor of human liberty, a meeting was called in Boston by William Ellery Channing and others, to denounce the fiendish work of this mob. The mayor and aldermen of Boston refused the use of the old "Cradle of Liberty," Faneuil Hall, for this meeting, and it was held in the old Court Room. Resolutions were adopted, and means taken to secure more names to the petition for Faneuil Hall. This petition was granted, and on the 8th of December the meeting was held within the historic walls that had so often echoed to patriotic words. At this meeting James T. Austin, attorney general of Massachusetts, got the floor and made a most malignant speech. He declared that the slaves were a menagerie of wild beasts, and that Lovejoy had "died as the fool dieth." The calm blood of the young descendant of the Puritans was stirred. Phillips rose to reply. Amid much confusion from the opposition he obtained the floor, and made a speech that for force and eloquence at once put him in the front rank of orators. Alluding to Austin he said: "Sir, when I heard the gentleman lay down principles, which place the murderers of African side by side with Otis and Hancock, with Quincy and Adams, I thought those pictured lips [pointing to the portraits in the hall] would have broken into voice to rebuke the recreant American—the slanderer of the dead."

For the sentiments he has uttered, on soil consecrated by the prayers of Puritans and the blood of patriots, the earth should have yawned and swallowed him up."

Then began his great work which never for a moment faltered until the slaves were freed and had received the right of suffrage. Where the battle was thickest there arose his tall form leading the foremost of the fight. With polished eloquence, with cutting sarcasm, with piercing taunt, with keen logic, with moral insight to lay bare the sham and pretense of the smoothest hypocrites, he fought for the friendless and the oppressed. He lived to see his work accomplished—the shackles smitten from the limbs of every slave in the Republic, the school-house door wide open for the entrance of every child, however black his skin, the potent ballot in the hands of every man born within the limits of the Union.

As we look to-day at his career we see the mighty power that comes from strong convictions. Wendell Phillips was no mush of concessions, he was no mere bundle of negatives. He insisted that Truth should be established. He demanded that Justice should be done. To strong convictions he joined an invincible courage. He never quailed before the mightiest human powers. When he espoused the cause of the slave, nearly all the influences of America were against him. Social forces, business interests, a time-serving religion, cowardly politics joined their powers to keep the slave in bondage and to frown upon his friends. Before this frowning, bitter, mighty opposition the young apostle of freedom stood undaunted. Civilization had advanced so far as to secure him a free platform and a free press. With these on his side he felt strong to face the fiercest and mightiest foes. To convictions and to courage he added a wide and varied scholarship. Educated in the best schools the new world could furnish, he maintained all through life an interest in scholarly pursuits, and always stood in the front rank of the most scholarly culture of the Athens of America. As to-day we read his published speeches we see how deep he had drunk at the fountains of classic lore; how all the history of ancient and modern times was to him an open book; how close was his familiarity with literature, art and science. All his wide culture he brought with generous hand to aid the slave. In the presence of Phillips no apologist for oppression dare accuse the abolitionists of lack of learning. His convictions, his courage, his knowledge ran from his Saxon tongue in pure streams of glowing eloquence. Every word is fitly chosen, every sentence is finished, every period is rounded to the full with power. His wealth of classic allusion was exhaustless. He culled epigrams from the literature of every land. Scarcely a hero or a martyr, however obscure, in whom he did not find something to give force to his pleas in behalf of the slave.

All his great powers were held in solution and control by an intense moral enthusiasm, which glows in every word and act. This

glow in the orator warms both hearer and reader. As one reads his great speeches, he is so moved by this strong moral element, that ere he is aware he finds himself applauding sentiments which perhaps an hour ago he denounced. If reading the speeches, after the stirring times have passed away, has such power, what must have been their electric effect upon the multitudes, who listened to them in the times when all were at a white heat of feeling? From the speeches we can understand why it was that Phillips received such warm love from his friends, such bitter hatred from his foes. These speeches stand as the noblest contribution to forensic literature, that the nineteenth century has to offer. If to England and to America in the lapse of centuries shall come the decay, that came to Greece and Rome, and English literature shall become an ancient classic, the students of the future, from the great mass of our literature will select Phillips' orations on "Idols," "Toussaint L'Ouverture," "Harper's Ferry," "Progress," "The Philosophy of the Abolition Movement," and others, as the noblest and most classic specimens of English speech.

For the last twenty years Mr. Phillips has often appeared on the platform to speak for Women, for Ireland, for Labor, for Temperance, for Prison Reform, for Political Reform, for what he thought was a wiser system of Finance. In what he has said on some of these subjects, it would not be difficult to find many things with which we disagree. But to-day that were a needless and a pitiable task. Let us now rejoice in the greatness of the man, and in the large work he did. Let us pay earnest tribute to the memory of one of the ablest and boldest men of modern times, whose limitations will by-and-by be forgotten, whose greatness will evermore shine in our firmament resplendent as the sun.

Some critics will tell us that Mr. Phillips was no politician. Well, in the low, two penny interpretation of the word, he was not a politician. He was not an adept in the low arts of managing a ward caucus. He did not stand at the bar to guzzle beer that he might win the votes of the ignorant and depraved. But in the larger and the nobler view he was one of the most influential politicians of the times. He led the leaders. He forced them to take up the greatest moral issue of the century, and incorporate it in platforms where before had appeared only the common affairs of trade and finance.

It will be said that he was not a statesman. And if to be popular with voters, if to win office, if to float on the surface of the popular current, if to father some petty statute as to a tariff or a canal is statesmanship, it is true that he was not a statesman. But if statesmanship is to lead a great nation to the earnest discussion of the right of man to justice and liberty, and to urge forward that discussion until the fundamental law of every state and of the whole nation is freed from the stain of slavery, then in statesmanship Phillips has only a few peers throughout the world.

It will be said that he was no economist, that he understood nothing of finance. It is true that he threw no sop to the multitude by talking platitudes over a reduction of the tax on tobacco and whisky. In this sense he was no economist. But he understood the large and eternal economy of God that affirms that three millions of freemen, aided by the school house and the church, will do more profitable work for the Republic and for mankind than three millions of ignorant and superstitious slaves. And he had the intellectual force and the moral enthusiasm to educate a nation to accept his view.

A man who made his mark upon our time has gone. The voice, that in strains of richest eloquence always spoke for liberty and justice, is silent. The heart that beat always in sympathy for the weak, the helpless, the oppressed, is still. The fertile brain, that brought its large knowledge and its mighty force to the help of humanity will soon mingle with the dust. Men will now gladly give him the crown he so nobly won. For them to give is honorable, but for him the gift is needless.

"Why crown whom Zeus has crowned in soul before."

For the Religio-Philosophical Journal.

Suggestive Thoughts.

BY HUDSON TUTTLE.

I want the character of Spiritualism and Spiritualists so elevated that it will be unquestioned. I want it not only said of the former that it is the grandest and purest system of blended science, philosophy and religion possible for man to conceive, but that the Spiritualist is most unselfish and magnanimous; the most devoted and affectionate of husbands; the most kind and considerate of fathers; the best of neighbors; the most devoted of patriots, with a patriotism broad as the world.

Broad and deep has been the gulf between religion and morality, and a designing priesthood has ever sought to deepen and widen it, and break down any bridge adventurous thinkers might seek to throw across. With the addition of hate, superstition becomes fanaticism, and goes mad. Being firmly persuaded that its dogmas are right, and all others wrong, it wages unconditional war of annihilation; it propagates itself by the sword. At present, the fangs which projected from its gory lips cannot flesh themselves in the heterodox thinker. Its talons are dulled and cannot lacerate, but the will is strong as ever. This lag, ignorant of nature, of human nature and of God—hating opposing beliefs and trembling with brute fear—is subject to recurrent fits of madness. Within her influence, the best emotions of mankind gather mould from the dank and blasting atmosphere; outside of it, learning has thriven, morality waxed strong, and governments, upheld by the potent strength of justice, bestowed by knowledge, chain superstition and fanaticism, and compel them to respect human rights.

Broad fields, fine residences, splendid equipages, bonds and bank accounts, these are the inheritances prized by the world. They are regarded as of paramount value, and to be able to transmit such inheritances to their children, parents will become slaves to selfish avarice. Really, however, of all that parents can bequeath, wealth is the least. It is often given to be wasted. Of far more importance is a sound and healthy body and a sound, vigorous mind. The sins of the parents are visited on their children, and often become inheritances of most fearful character. Crime, ignorance, debauchery, stamp their effects into the vital constitution of the parents to reappear in the children. So far as this inheritance is concerned, little thought is given it. The father and mother will toil and slave themselves to accumulate worldly goods for the child they bring into the world, without half the thought or care that is bestowed in the rearing of domestic animals, forgetting that the possession of wealth can never atone for the want of moral and intellectual perceptions. The child on whom is bestowed a

sound body, a strong, active and well-balanced mind, has an inheritance of far more value than the heirs of the Astors or Rothschilds.

Through trial and suffering we gain an understanding of our physical, intellectual and moral relations. If a human father should write a code for the guidance of his children, would he not be better pleased if obedience was given, because they consider it right to do so, than because it was his will to which they servilely yielded? But it is said in reply: "God's ways are not man's ways." Why then attempt to reason about our relations to him? Unless God's reason is like our reason, we can know nothing about his demands. The human father would say: "My children, there is no honor in servile obedience. I am not to be considered. Do right because it is right, and you will please me more than by the most slavish submission, simply because it is your father's will."

The under stratum of society can have, at most, but little pleasure, and the time for enjoyment of even that is denied them. Why wonder at excesses? The physical frame is prostrated by excessive labor. Stimulants for a time restore its tone. It is as natural for the overtaken to seek them as for the thirsty to call for water. A passing enjoyment is wrung from the soul-blasting intoxication. But draw the mantle of charity over their fallings—it is all these poor, crushed souls can obtain. The fault is not so much with the individual as with the nation and the times.

In some countries written prayers are attached to a wheel turned by water power, and every minute of the day a prayer is presented to the sky. Who can say that the praying wheel is not as efficacious as the praying parson? We change nothing by prayer but ourselves. We cannot in the least affect external nature. If a ship were freighted with a thousand saints, their united prayer would not keep her afloat. If there was a plank torn from her side, the Divine power moves onward as heedless of our demands as a locomotive of the schoolboy's cry. If prayer gives us strength, it is well; but far better the self-reliance of the strong soul depending on no external power.

But what has Spiritualism to do with the poor or the rich? It has much to do. Just ahead, there is equality. The green fields of heaven are not owned nor sold by title-deed. There are no mortgages there—no rents; but as the air is free here, so are all things free there. At once death shakes from poverty its dead weight, and man no longer feels its cancer, nor is crushed by what poor mortals call the justice of law. He will not be compelled to see his ragged children grow up in ignorance, and destined to be the serfs of mammon.

The ideal man loves truth for its own sake, because it is truth—not from any good he expects to derive from it; loves justice because it is justice; loves right because it is right.

As every medium has a personality more or less positive, all communications are colored in a more or less decided manner. Subtle differences in organization allow certain manifestations more readily than others; and by permutation of innumerable conditions on the part of the medium and spirits a wonderful variety of phenomena results.

Use of a Clairvoyant Dream.

A few days ago, a daughter-in-law of mine, who is occasionally clairvoyant, told me of a vivid dream which she had had of the interior of a house quite unknown to her. In particular she described to me the short muslin blinds of the drawing-room running on a brass rod. As she was going to a child's party on the 10th, at a cousin's who had lately gone into a new house, she thought that that would probably prove to be the house she had seen in her dream. I had been once in the house myself and thought I remembered that there were blinds of the kind described in the drawing-room, and desired her to observe when she got there. Last Thursday, January 10th, she went to the party, but unluckily made a mistake in the number of the house, and when she got to No. 20, the servant could neither tell her where the lady lived nor help her in any way. As a last resource, she went down the street looking up for the kind of blinds she had observed in her dream, and meeting with them at No. 50, she went boldly in and found it the right house. The interior quite agreed with what she had seen in her dream, and on inquiring she was informed that some painted glass she had observed was really to be found round a window she had no opportunity of seeing on the present occasion.—H. WENGDWOOD, in *Light*, London.

A Sick Man's Forebodings.

The Worcester (Mass.) *Spy* gives the following account of a sick man's forebodings: "Mr. Heion Brooks, one of the victims of the recent City of Columbus disaster, and a prominent business man of Northboro, seemed to have had a premonition of his death. But a few days before starting on his fatal tour, while with his G. A. R. comrades, the fact was broached that Post No. 96 had never lost a member, and when one wondered who would be the first to pass away, Mr. Brooks stated calmly, but decisively, that his would be the first funeral that the boys would attend as an organization. When preparations were being made for the recent installation of the newly elected post-officials he was laboring rather ardently for one in his physical condition, and when asked why he labored so hard, he informed his comrades that it was the last work he should do for the post, with which he had been so long identified. But a short time previous to his departure from home, while a social singing session was held by his family, one hymn gave him special pleasure, and he remarked that when he died he wanted it sung at his burial service. After news was received of his sad fate, when arranging for the funeral service, his expressed wish was borne in mind, and when the hymn was turned to, found over it written in pencil, was the word 'funeral.'"

At the laboratory of Mons. Amat, in France, the heat of furnaces is measured by means of a current of water flowing through a spiral tube. The water, passing at a moderate rate, is warmed only a few degrees even when the tube is made very hot. The flow is kept at a constant rate, and the temperature of the furnace is calculated very accurately from the increase it causes in the water's heat, as indicated by an ordinary thermometer. This water pyrometer has proven very reliable in measuring temperatures of 2,000 degrees Fahrenheit and higher.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 23, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Books.

"Reading makes a full man; writing makes an exact man; speaking makes a ready man," was the terse saying of a wise Englishman. It tells the truth in a broad and free way, yet a little change would make it more definite. Reading and thinking wisely make a full man—full and clear-headed. "Of making many books there is no end," said King Solomon. In a day when all the books in his kingdom would hardly make one tolerable modern library, he uttered this oft-quoted sentence. What would the poor old Hebrew monarch say now? A deal of mental and spiritual dyspepsia comes of cramming with all sorts of reading. It is as though a man had a hundred dishes, good, bad and indifferent, in easy reach, and should take a morsel here and there, or a great meal out of some dish, with no thought or knowledge or discrimination. How he would groan in a few months! What ailments of liver and stomach and spleen would come upon him! His only salvation would be to learn what to eat, and when and how. Then his wise selection and better dietetic habits, would give joy and strength of body instead of pain and weakness. Here we are with more books than we know how to use wisely; our active brains, fond of excitement, dazed by variety, ready and eager for any new thing, and we dip into books and magazines and newspapers until we become incapable of wise and steady thought, and the more we read in this poor way, the less wisdom we get by it—rather unwisdom and lack of all true learning.

How much good was got out of a few books by thinking men and women in the old days when they could get but few, and so made the most and best of what they had—getting the marrow and sweetness out of them by much thinking as they read. While it is not best to go back to those times, and burn up nine-tenths of our books as a part of the backward step, it surely is time to know how to use the "embarrassment of riches" in these many books all about us.

Matthew Arnold is made too much of by some. His measure of Emerson was an effort of the less to comprehend the greater; an effort of an inductive thinker to weigh and measure the intuitions of a spiritual thinker; which is impossible in the nature of things, since the spiritual thinker takes in induction, and deduction and inspiration also, while the inductive thinker cannot see beyond his fragmentary and external mood and method. Yet we can be just to this gifted Englishman, who surely says some things worthy of all acceptance. One of his best sayings is: "Culture is to know the best thought in the world,"—a golden statement this! Write it out, good readers, and post it on the wall where it can be read of all men. That best thought is, much of it, in the best books. To choose the best, and then to simplify and systematize our reading is the problem. Especially should we seek for the best thought on the best things. What a field this opens for the Spiritualist! Quiet thought, self-communion, and wise seeking for light from the great beyond, all have their place and value, their times and seasons; but through the best books we associate with the best men and women, grow with their growth, feel their best moods and the tide of their finest inspirations. The outer world thought-

lessly say that Spiritualism has no literature of any worth. We know better. A noble array of our books can be set in order, equal to the best elsewhere, and filled and flooded with a golden light rarely found elsewhere. Poor books, trashy, shallow and weak, we have; but are they, can they be, more inane than a deal of goody goody pious literature in Sunday school libraries? But all this sort dies out, while books that are books live—a survival of the fittest.

All this is suggested by an hour's looking into some of the best pages of the works of Andrew Jackson Davis, the Harmonical Philosopher. What better than his idea of "a harmonious search for wisdom?"

An extract from "The Thinker," the fifth volume of "The Great Harmonia," may fitly close this bookish word, and we hope it will call to mind the value of his writings and of those of many others of our best authors who should be read oftener and more widely than they are—not merely read once or borrowed, but kept for frequent and repeated reading. A great book should be read over and over; each time we get more and more from it, as we see new beauties in a great picture each hour we can give to its study. Speaking of an old man, Davis says:

"You say the venerable man is beginning to lose his hearing. Far from it! The best refinements of the bodily sense have retreated inwardly to mould the ear of the spiritual body. So, likewise, with his brain. You exclaim, 'Poor old man! he is losing his faculties.' True, his common thoughts are far away from passing events. But the truth is, the coronal arch of his brain, the vestibule of his mind or front brain, and the repository of all eternal germs or the back brain, have yielded all their superlative essences to make and confirm the brain of the spiritual organization. The visible shafts and machinery begin to chafe, lag and stop, because they have done their sublime work. The factory wheel can roll no longer, but the water of life which flowed over and turned that wheel is running strong and limpid still."

When approaching very near the tomb nothing looks so much like decay and death as that chrysalis out of which the golden personage springs into endless existence."

The Bardens of Spiritualism.

The following advertisements, which appear in a single issue of a Chicago daily, will show the reader one of the crying evils for which Spiritualism is made to suffer. When it is taken into consideration that this is a daily occurrence, and that in all the large cities the newspapers team with similar advertisements, it is strange the cause, which is thus represented, receives public censure?

CLAIRVOYANCE.

AT LAST we have found the only reliable oracle in the city. A. Would you know the future? We recommend all to consult at her elegant rooms, on 1st floor, marriage, divorce, lawsuits, removals, and speculations of all kinds; can advise all in trouble of body, mind, and estate; causes the single to marry, and the married to be contented; restores lost love, brings the separated together; removes evil influences, jealousy; locates diseases, and cures at once; electric and magnetic remedies; tells what you are best fitted for; how to win good luck, self-reliance; induces special attention.

Clairvoyance, in the public mind, is another name for Spiritualism. What is promised by this "oracle"? Anything pure, noble, good? No! but utterly selfish objects and self-gratification! Then follows a genuine (?) "spiritual" circle.

—Street. Seances for spiritual manifestations Sunday, Wednesday, and Friday evening, at 8 o'clock.

Then clairvoyance again:

—Go to No. — at for a correct reading of the past, present, and future. Women charms to bring the estranged together, for success in business, love, etc.; removes evil influences from buildings.

What a wonderful being this — must be, who, like a second Madame Blavatsky, has control of the spirits of the vast deep, understands the past, present and future, and has charms to make the rebellious heart obey! Then follows the advertisement of a charming creature who gives "magnetic treatment and baths." But the following "mademoiselle" surprises them all in wonders; for she is a "glantess."

—The German glantess and clairvoyant and magnetic healer, has closed her engagements with the museum, and intends to remain in Chicago. She tells the past, present, and future; treats ladies and gentlemen with her own hands for rheumatism, neuralgia, burns, bruises, etc. Can be consulted at her private parlors.

The next is "Materializations" by a plain Mrs. —

MATERIALIZING seance to-night. Magnetic treatments and sittings daily.

"Magnetic treatment" combined with "baths and materializations," seems to be favorite and taking cards with the "Misses," "Madames" and "Mademoiselles," as two more now follow, and in the dailies of New York, Cincinnati, San Francisco, and other large cities, such cards constantly appear. If the secular press alone exhibited to the world this slough of debauchery practiced in the holy name of the angels, Spiritualists might say: "It is the work of the enemy, and the subsidized press do this for the money it brings." But the evil stops not here. Some of the Spiritualist papers far exceed in the number of these advertisements and their utter shamefacedness, any of the secular newspapers. The "oldest" organ of Spiritualism, the *Banner of Light*, overflows with this class of advertising, a specimen of which from the issue of February 2nd, we present to our readers:

MADAM

—GIFTED TEST MEDIUM in Business Matters, Describing Persons, Giving Names in or out of the Form; also of great Healing Power, Describing Diseases and Prescribing Medicines. — Street.

Then comes the grand combination with the "fee" carefully fixed:

MRS. —

Will hold Seances for Full-Form Materializations and Communications from spirit friends Sunday, Wednesday and Friday evenings, 8 o'clock, and Tuesday afternoon, 2 o'clock, at her residence. Admission \$1.00.

The cards of "developing" mediums are plentifully scattered up and down the columns, by "Madams" and "Misses." What Boston Spiritualists, or those "insides," who are learned in the nomenclature of the subject, understand by "developing," "test," "magnetic," "business," and "matrimonial"

affairs," we leave to the good sense of the reader.

Sandwiched between cards of wonderful "test mediums," in the *Banner's* columns, is one which many daily papers and all religious and literary publications of any standing, scorn to admit even as an advertisement; one which the RELIGIO-PHILOSOPHICAL JOURNAL has persistently refused for years; one which within a month we have informed the sender he had not and never would have money enough to get into the JOURNAL: "Loss of Manhood cured by a spirit prescription in 60 days. It is an outside application. No medicines given. Send two 2-ct. stamps for descriptive book to —"

Has the cause of Spiritualism come to this, that the spirits of light return to minister to debauchery through quacks and the "organ of the angel world" opens its columns for the dissemination of such impurity? The magnetic physician must flourish at the "Hut," for he advertises in all forms calculated to attract attention. The "Loss of Manhood" is followed by two of their cards, and then a significant item is again sandwiched: M. — will entertain transient guests at her residence, — Street.

Turning to another page, we find a display advertisement of a "Magnetized Medicating Healing Salve," which, being "magnetized," will, of course, cure anything. In the same column an astrologer holds forth with an assurance that would be a fortune to a New York drummer; and the "principal" of a "magnetic institute" offers a clairvoyant diagnosis free if you send him two stamps and a lock of hair.

The infamous Bliss, who signs himself "Dr.," among a host of other gifts, advertises the following:

As a Developing Medium, Dr. Bliss claims superior powers, and proudly refers to his mediums now holding successful seances in all sections of the country—who have been developed in PRIVATE SITTINGS with him during the past ten years. Will furnish names if requested.

Again one is met by advertisements of "Nervous Debility," "Lost Manhood," etc., and more than a score of cards of "Mediums," "Healers," "Magnetizers," "Psychometrists," "Drs.," "Physical," "Musical," "Full form Materializations," "Seances," "Trance," "Business Sittings," "Vital Magnetized Paper," "Healing," "Whole Life-reading," "Intuitive," "Your Future for One Dollar!" "The lean restored to plumpness," and "reduces fat by easy and gentle steps," "Cancers Cured," "Ruptures Cured," "Soul Reading for Physical and Mental Adaptation of those Intending Marriage, and Hints to the Inharmoniously Married," and so on and on, without end, runs the wearisome mass of pretensions, ignorance and deception. Here and there appear the advertisements of genuine mediums and self-sacrificing healers, who have gained the esteem of the Spiritualist public, and the presence of these by reflecting an appearance of genuineness on the others, is of unspeakable harm, not only to themselves but the cause. They ought, from respect to themselves to disown the fellowship of such company. If they do not, they must not repine if the public pronounce on them the judgment which condemned old dog Tray for the bad company he kept.

The foregoing may be considered harsh criticism by some of our readers. We assure them it is not pronounced for the purpose of censure or disparagement, but because the evil has become so great, so annoying, so detrimental to the welfare of the cause, that silence is little less than criminal.

We leave it to their impartial judgment, if they were unacquainted with Spiritualism, and should take up one of its papers and find such matter as that to which we here call their attention, what would be their conclusion. Would they not at once decide, that a subject attracting such a swarm of vultures and birds of evil omen, which made the angel world the servant of pretenders and charlatans, and love charms, plasters and business, paramount to the morality which is so internally connected with all ideas of spirit existence, was beneath their attention? The great world outside has the claims of Spiritualism constantly presented in this manner, and no true Spiritualist can do otherwise than protest deeply, earnestly, against its bearing this great and unnecessary burden. More especially and personally is it of interest to all true mediums to have a pure and clean Spiritualism presented to the world, and not be forced to appear associates and fellows with mountebanks, quacks, procurers and pimps.

The RELIGIO-PHILOSOPHICAL JOURNAL steadily declines the money and refuses space to those claiming medial or healing powers until the editor, who is his own publisher fortunately, has good evidence that the claims of such applicants for space are well founded. Last year the JOURNAL's income was decreased nearly two thousand dollars by declining objectionable advertisements, none of which were worse than those above criticized. When the JOURNAL is obliged to seek revenue from such sources it will cease to exist.

We congratulate our honest, straightforward contemporary, *The Radical Review* of this city, on its new lease of life and brighter prospects. A company has been incorporated with a stock capital of \$10,000, shares \$10 each. A part of the stock has already been taken and the rest ought speedily to be absorbed by those in sympathy with the objects of the paper. On matters of the next world we differ radically with the *Review*, but on affairs of this planet we are largely in sympathy and would be glad to see the clean, wholesome paper reach a circulation commensurate with its merits. Those desiring to see a specimen copy should send five cents to *The Radical Review*, Chicago.

The Danger of Immature Judgment.

On the sixth page of this issue will be found a communication from a most amiable gentleman, Mr. B. A. Cleveland, of Iowa, in which he records a seance with C. E. Winans, and most unqualifiedly commits himself and those present to an endorsement of what occurred, as being of spirit origin. The sixth page is made up on the inside "form," and goes to press on Fridays. On Monday morning last, after the entire edition had been worked off, we received the following request from Brother Cleveland:

"Do not publish my article until I see further. I am not altogether satisfied."

We would commend to our esteemed friend and the public generally, the "Hints to Investigators and Mediums," which were published some years ago in the JOURNAL, after careful preparation by the editor, assisted by Epes Sargent, William Denton, W. Stainton-Moses and many other experienced Spiritualists and mediums, and which have been publicly endorsed by some of the best mediums. Time has shown their wisdom. We quote two of these hints:

When you have had one successful seance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered, but should not be recorded for the public.

We will here take occasion to say that the usual fastenings to which a medium is subjected, are wholly unsatisfactory and inconclusive. Mr. Winans' seance may have been bona fide in all respects, but the conditions imposed, do not establish the fact. We know that the phenomenon mis-called "materialization" is a reality, and we hope Mr. Winans may yet be able to demonstrate beyond all cavil that his mediumship covers this phase.

American Eclectic College.

Some weeks since we had occasion to speak of this Cincinnati medical school, and to say that its graduates had no legal standing in this State. Dr. B. K. Maltby, Dean of the school, sends us a copy of its Announcement for 1881-82, and directs attention to the welcome fact that the Institution has passed into new hands and assumed a higher standard. The prospectus before us claims for the college that it will henceforth work in accord with the several State Boards of Health, saying: "The standards fixed by these Boards is but reasonable; and are promulgated in the interests of public safety and medical progress. We believe in coming up to this higher plane of medical teaching and collegiate exactions."

Desirous of doing strict justice to this school, we have consulted a member of the Illinois State Board of Health, and the plith of his reply is contained in the following sentences:

In former days it was such a "scab" as to bring discredit upon all with which it tried to claim any affiliation. At present it has its standing to make with the Illinois State Board of Health, and will have to be judged by what it does. It is one thing to profess and publish a high grade of efficiency, etc., and another to put it in practice. You have certainly done your patrons no injustice if what you shall have said puts them upon the alert.

The new management of the American Eclectic, of course will realize the truth of what this officer says; and they undoubtedly weighed the matter before taking hold of the school and expect to meet the issue. They also realize no doubt that it will take time. We have no fault to find with the prospectus of the new Management and shall be glad in due course of time to herald the fact that it has been strictly adhered to and its graduates recognized by the State Boards.

Chicago as a Prayer-Cure Resort.

Those who control the Gospel Mission rooms at 377 State street, are exulting over remarkable cures lately performed there through the instrumentality of faith and prayer. Among the number cured are two of William Buckley's patients. One of them, Edward Taylor, residing at 413 State street, was cured of dyspepsia. In answer to the question, "How was your cure effected?" he said:

"I can't tell how it was done, really. I first confessed my sins to Christ and then he took them away. Then, when Brother Buckley put his hands on me, a pleasant, cooling sensation took place. I can explain nothing more."

The other case, that of L. Rolleston, is still more remarkable. He says:

"I had consumption and spat blood in great quantities. I went to the Alexian Brothers' Hospital and staid there for some time, but was finally obliged to leave, as I was believed to be incurable, but was not sick enough to stay there continually. Then I met Brother Buckley, and he told me to take my trouble to the Lord. I did so, and soon afterwards Buckley laid his hands on my shoulders and prayed for me and told the devil to get out of me. I felt a tingling sensation from the top of my head to the soles of my feet. That was the devil leaving me. Then I took my prayers to the Lord, and Brother Buckley put his hands on me again and I felt pure and clean. I had been sick for over three months before my experience, but I am as healthy as any one in Chicago now. Believe in Christ and pray earnestly and your soul and body will also be purified."

In the above cases the potent effects of animal magnetism can be easily discerned.

The Hon. Wayne MacVeagh contributes to the *March Century* a paper on "The Next Presidency," in which the ideal president is pictured, and the author ventures the opinion that the political party nominating the man who approaches nearest that ideal will be successful in the coming election. Another important essay in this forthcoming number of the *Century* discusses methods for "The Suppression of Pauperism."

GENERAL NOTES.

Mr. J. Simmons lectured last Sunday at 2730 State Street.

Mrs. S. B. Craddock, Spiritualist, has been giving a course of lectures in Moore's Opera House, Laconia, N. H.

Mr. Gerald Massey is engaged to lecture in Philadelphia, March 20th. He would like to give a course of lectures in Chicago and other large cities in the West.

The JOURNAL regrets to learn that Mr. Giles B. Stebbins has been quite ill for the past week. He is now gaining, so Mrs. Stebbins writes.

Mrs. Maud Lord left for Boston last week, after giving a very successful seance at the residence of a prominent citizen living on Michigan Avenue.

George Heckard of Ralls county, Mo., has become a raving maniac on account of religious excitement produced at a revival. He has been taken in charge by the authorities.

The will of Wendell Phillips contains no public bequests. An estate of \$50,000 is devised to Mrs. Phillips, and on her decease reverts to the adopted daughter, Mrs. George W. Smalley of London.

Dr. J. K. Bailey continues his pioneer work during January and February in Northeastern Indiana and Northwestern Ohio. He may be addressed, until further notice, at Milan, Ohio.

E. T. Ahrens of Paola, Kansas, writes: "In our weekly home circles, Mrs. Anna L. Stowe was lately developed as an excellent medium. She is a refined and scholarly lady, and at one time was a strong materialist."

Rev. J. H. Harter of Auburn, N. Y., "Pastor of the Church of Divine Fragments," as he calls himself, sends us a fine cabinet photo, presenting the "pastor" in one of his most serene and contemplative moods.

B. F. Underwood has been delivering a course of lectures in Denver, Col. Sunday, the 24th inst., he lectures in Kansas City, Mo. He has engagements to lecture at other points between there and Chicago.

The employment bureau of the young Men's Christian Association of Chicago, reports 30,000 to 40,000 men and boys unable to procure work, which is twenty per cent more than usual. The applicants come from every walk of life.

A protest against the passage of a law regulating the practice of medicine in Iowa, has been prepared to present to the legislature there, with the signatures of those who desire to sign it. We are requested to state that copies of the "protest" can be obtained at this office.

"Pioneers of Spiritualism," by Mrs. Howitt Watts. Price \$2.50, postage 15 cents. "Spirit Teachings," by M. A. (Oxon.) Price \$2.50, postage 12 cents. "A New Basis of Belief in Immortality," by Jno. S. Farmer. Price (cloth) 75 cents, postage 8 cents. "Ghostly Visitors, a Series of Authentic Narratives." Price 75 cents, postage 8 cents. For sale at this office.

Mr. W. E. Coleman, who has been a student of Talmudic literature for eight years, is now preparing for the JOURNAL an article giving, as he says, the whole truth about the Jesus of the Talmud, and demonstrating that the Talmudic Jesus is the historical Christian Jesus of Nazareth, who lived and died in the first Christian century, as narrated in the Gospels.

In spite of the poor health of that eminent medium, D. D. Home, now residing in Russia, he recited two French, and one English piece, for a charity entertainment lately given in Moscow, in the drawing room of his old friend, the Countess Tolstoy. Several literary celebrities took part, reading original poems. Among these was the celebrated leader, Ivan Aksakof. He highly complimented Mr. Home on his histrionic talent, and termed it "perfection!"

Almost the last time that Wendell Phillips went out he gave his attention to perfecting his title to a lot in the cemetery at Milton, Mass., where he expressed a desire to be buried. We hear, says the Boston Journal, that in accordance with this request his remains will be removed to the spot designated. About two weeks before his death, Mr. Phillips went into the Suffolk County probate office and executed his will, which was witnessed by some of the clerks with whom he was acquainted. He probably drew it up himself.

The superstitious inmates of the Imperial Palace at Berlin, were greatly relieved when they ascertained that the recent apparition of the "White Lady," foretelling death, was in fact nothing more awful than a white aproned kitchen boy, who, having been kept up late by the preparations for a coming festivity, amused himself with a midnight stroll through the corridors. The youngster would have been dismissed from the royal service except for a friendly intercessor whose wish is a command.

Mr. Thomas G. Appleton of Boston, says: "I suppose you are familiar with the story of Mr. Phillips' marriage? How a gentleman asked Mr. Sumner to act as escort to a young lady who was going to the convention at Albany, and Mr. Sumner, being unable to go, resigned in favor of Mr. Phillips. How Mr. Phillips acted as her escort, and lost his heart to her before he got back. How he called upon her often in this city, but was not admitted, owing to her feeble health, but finally he almost broke his way to her, and offered her his hand. She said she would never marry a man unless he would swear eternal enmity to slavery; but it was not necessary for Mr. Phillips to take that oath; he had already sworn in his heart. So they were married, and the story of loving devotion and perfect sympathy is as much a matter of public knowledge as such a sacred subject should be."

Voices from the People, and Information on Various Subjects.

Wendell Phillips.

(The Boston Pilot.)

What shall we mourn? For the prostrate tree that
sheltered the young green wood?
For the fallen cliff that fronted the sea, and guarded
the fields from the flood?
For the eagle that died in the tempest, afar from its
eyrie's brood?

Nay, not for these shall we weep; for the silver cord
must be worn.
And the golden fillet shrink back at last, and the
dust to its earth return;
And tears are new for those who die with their face
to the duty done.

But we mourn for the fledglings left on the waste,
and the fields where the wild waves run.
From the midst of the flock he defended, the brave
one has gone to his rest;
And the tearful eye he befriended, their wealth
affliction atones.
From the midst of the people is stricken a symbol
they daily saw,
Set over against the law books, of a Higher than
Human Law.

For his life was a ceaseless protest, and his voice
was a prophetic cry;
To be a slave of Truth and faithful, though the
world were arrayed for the Lie.

From the hearing of those who hated, a threatening
voice has passed;
But the lives of those who believe and die are not
blown from the blast.
A sower of infinite seed was he, a woodman that
hewed to the light.

Who dared to be traitor to Union when Union was
traitor to Right!
"Fanatic," the insects hissed, till he taught them to
understand.
That the highest crime may be written in the high-
est law of the land.

"Disturber," and "dreamer" the Philistines cried
when he preached an ideal creed,
Till they learned that the men who have changed
the world with the world have disagreed;
That the remnant is right, when the masses are led
like sheep to the pen.

For the instant of equity slumbers till roused by in-
ductive men.
It is not enough to win rights from a king and write
them down in a book;
New men, new lights, and the father's code the sons
may never break.

What is liberty now? Were license then; their free-
dom our yoke would be;
And each new decade must have new men to deter-
mine its liberty.

Mankind is a marching army, with a broadening
front to the white;
Shall it crowd its bulk on the farm-paths, or clear to
the outward die?

Its pioneers are the dreamers who heed neither
tongue nor pen
Of the human spiders whose silk is worn from the
lives of toiling men.

Come, brothers, here to the burial! But weep not,
rather rejoice,
For his fearless life and his fearless death; for his
true, unequalled voice,
Like a silver trumpet sounding the note of human
right.

For his brave heart always ready to enter the weak
one's fight;
For his soul unmoved by the mob's wild shout or
the social sneer's disgrace;
For his freeborn spirit that drew no line between
class or creed or race.

Come, workers; here was a teacher, and the lesson
he taught was good;
There are no classes or races, but one human brother-
hood;
There are no creeds to be outlawed, no colors of skin
detested.

Mankind is in its rights and wrongs—one right,
one hope, one guard.
By his life he taught, by his death we learn the
great reformer's creed:
The right to be free, and the hope to be just, and
the guard against selfish greed.

And richest of all are the unseen wreaths on his cof-
fin laid down
By the toll-stained hands of workmen—their sol-
diers, their kins, and their crown.

JOHN BOYLE O'REILLY.

Spiritualist Show Bills.

To the Editor of the Religio-Philosophical Journal:

Dr. Marvin or Pres. Whitney, or some other kind
friend, sent me "The Address of the Michigan As-
sociation of Spiritualists and a circular relating to
the intended Annual Meeting of that body, which
will be held in Kalamazoo, Feb. 22nd, 23rd and 24th. These documents display a
refined taste and gentle modesty in their 'get up,'
and stand in decided contrast to some of the spiritualist
show bills which were circulated in such profusion
last summer.

The last mentioned, I hesitate not to say, were a
disgrace, and sufficient to cause a blush of shame to
cover the cheek of every Spiritualist who possesses
reverence for the good cause, or even entertains
for it a common respect; they, in a most extravagant
style, advertised an annual good meeting soon to
come off, and puffed up, in true circus fashion,
the show men and show women (mediums and lecturers)
who were expected to perform. It seemed but
an effort to extort money by appealing to the low
curiosity of an outside vulgar crowd, assuring them
that the actors "stood unequalled" in the working of
modern miracles; that they could satisfy the wildest
demand of the most exacting wonder-hunter and
supply a whole big enough to choke an almighty
gullet; and the glorious news was announced with
the usual flourish, that all could see the elements of
the small sum of fifteen cents "admission to the
grounds."

"Verily, I say unto you, Mr. Editor, that
Barnum and Dan Rice are knocked out of time in
the puffing ring, when the spirit of spiritualistic
complaint 'takes a hand in it.' Of course I have not
given the exact words, but the above was the general
purport of those bills and there was a great deal
more of it than I have given.

What astonishes me most, however, was, that the
familiar names of a few persons whom we all re-
spect, appeared on these shameless bills. How could
they have permitted their names and work to be
thus prostituted? For their sakes, I hope that they
had not been aware of the style in which they were
advertised until it was too late to demur. Let us
anticipate that the unexceptionable methods and
chaste sentences of the Michigan Association, and
others that might be named, will prevail over the
curse of that self-sufficient vulgarism which has so
often been successfully charged against Spiritualists.

I am aware that, within the past twenty years, the
influence of a higher civilization and more refined
taste has worked wonders with a certain class and
a great change has been wrought for the better. Now,
the good sense of the people at large condemns all
such buffoonery, and the emotions have, in a good
degree, given place to the actual and useful.

The Labor Problem, or Capitalist versus Laborer.

A RETROSPECT.

BY W. WHITWORTH.

One of the greatest difficulties in the way of right
understanding lies in wrong statement of terms. Cer-
tain phrases, having little or no foundation in fact,
are sent floating about, and reiterated until they come
to be accepted as axiomatic authority, from whence
plausible superstructures of reasoning are built up
into quite imposing proportions, to the constant mis-
conception and misleading of those who are earnestly
seeking the truth.

A pertinent phrase of this character is that of
"Labor versus Capital." From this the idea is per-
sistently advanced, that labor is opposed to capital;
that it has, in fact, a deadly fight against it, is an in-
alienable enemy to it, therefore seeks to destroy it;
and the pitiful outgrowth is seen in the demag-
ogical "Marxian" cry of "Communism," "Socialism,"
"Agrarianism." Now, surely, to talk about a work-
ingman being opposed to capital, is as silly as to aver
he is at enmity with his own creation. Capital is
stored up labor, and to say it has produced it, and
that the workingman produces it, is to the full as
absurd as it would be to claim special rights for a
carpenter's jackplane; from which I hold, that the
phrases, "Labor versus Capital," or "Capital versus
Labor," are palpable misconceptions; and I unhesi-
tatingly assert, that the great question at issue in
the labor problem, is one of simple standpoint. I shall
build up to my plea for truth and justice for every
soul in the land.

In this labor problem is a question of deadly antag-
onism between right and might, and one that has
culminated in all the wars of revolution which have
devastated the world's countries and peoples in the
very earliest times of recorded history. We have
an unchanging black tale of tyrannical selfish greed
that grasped the chief bulk of the nation's wealth
and honors into a few dominant hands, while the
great mass of the toiling people groined and suffered
under the merciless yoke of oppressive taskmas-
ters. Through all the ages, it has been one ceaseless
struggle, as inevitable and pitiless as the weary path
of an old blind horse in a dark mill; the drudgery of
household toil for the mere pittance of livelihood, on
the one hand, while held in abject servitude by haugh-
ty kings, nobles and priests who ever assumed to rule
by the divine authority of the most high God, on the
other. Along the never changing rut, this self-asser-
tive aristocracy of money and caste has pushed its
aggrandizement of the earth's riches and high dispo-
sition, claiming all the fruits of the earth, and
seeking to hold the hewers of wood
and drawers of water—work people—in as much of
absolute ownership as in the flocks and herds which
roamed their fields; making sharper and heavier the
rod that afflicted and crushed helpless humanity to
the very dregs of endurance, till came, as the cul-
mination of the peoples' misery, exterminating wars
of revolution, sweeping away the tyrannical capitalist
and laborer alike out of national existence.

Historians may offer a thousand reasons for the
conflicts and wars that have ravaged the nations now
lost in the buried past; writing of this alliance and
that secret compact; this desired boundary, that
balance of power, and the other equilibrium; the
truth is, it has been the ever recurring struggle for
human liberty out of the despotic rule of the cap-
italist servitude under the law of the cruel capitalist
taskmaster. In cries of agonized suffering, piteous
appeals have gone up to heaven for relief from their
heavy burdens, out of the lips of all the ancient peo-
ples, while kings, nobles and priests have used the
tollers for their own selfish greed and pleasure; and
out of the sweat and overworked torture of helpless
multitudes, these same self-appointed rulers have
erected mighty powers of wealth, grandeur and
glorious extravagance, and temples of worship to
the gods of inconceivable grandeur and wasteful cost;
often exhausting the whole treasure of a kingdom in
glutinous feasts and debaucheries with harlots; bar-
tering the nation's honor for a price; inflicting such
heavy tax-burdens as weighed the working people
down to the lowest depths of destitution and misery,
and the grand mass of the people, who grew and
slowly, began to grind the ripe grist of accumulated
wrong and oppression so fine as to sweep the whole
horde of perpetrators into oblivion.

Of these ancient empires, Egypt, whose vast tem-
ples, palaces and pyramids were built by enforced
slave labor; Assyria, with its mighty city of Babylon;
Persia, Rome and a score of lesser kingdoms, all ran
their course on the wheels of the tyrannical rule of
the hands of the few at the top; toll, hardship and
suffering distillation amongst the great mass of the
people at the bottom. The Bible history of the Jews
gives a perfect epitome of this aggrandizing tyranny
of the capitalist in his oppression of the laborer. It
is the never varying story of money-lenders' exactions
of usury, the monopoly of land ownership, with its
crushing load of rent charge, and the terrible enslave-
ment of the masses of the people. Commencing with
the patriarchs we see the capitalist owners of vast
flocks and herds, with accompanying great tracts of
land required for them to feed upon, large accumu-
lations of silver and gold—note?—the inseparable
accompaniment of landowners and bondswomen as
owned servants of the household, down to the awful
day when Jesus poured out his righteous indignation
against the rich and powerful money-lenders, the
widow and the fatherless, the gem-robbed priests who
lived in idle splendor on vast sums drawn from the
poor and ignorant, and the usurious money-changers
who drew the chief earnings of the people into their
rapacious coffers, it is a terrible story of capitalist
plunder and oppression of the laborer.

The establishment of the year of Jubilee sums up
the whole catalogue of the tyrannical rule made to
swell capitalist coffers, till only hopeless poverty
and landless enslavement was left to those who toiled
with the hands, and the struggle of enlightened
statesmanship to at least put a periodic check to the
soulless monopoly of wealth and land that steadily
brought down the laboring people to ownership beggary.

Think of it. By the accursed system of money
granted class distinctions already established, the
mastery of capitalists over the working people be-
came so complete, that in the short space of fifty
years they were enabled to grasp the main bulk of
the nation's land domain, and so much of the money
wealth, as compelled laborers to toil in large measure
as bondsmen and bondswomen for the pittance of
bare subsistence. Hence the year of Jubilee, with
its demands that the capitalist money-lenders and
money-lending usurers, should relax of their cor-
rompt begotten possessions, by return of all lands
to their original ownership, the cancelling of all
indebtedness and the freeing of those poor human
tollers who had become enslaved; and this by a race
who called themselves the chosen people of God! In
good sooth, if the God they worshipped had ears to
hear and a heart filled with love, pity and mercy, suf-
fering children, how the one must have tingled and
the other burned in fiery indignation against these
grasping capitalist plunderers of the down-cruel
working people, when their fearful groans and appeals
for relief from their oppressions ascended to his hear-
ing!

Down through the pages of later history the self-
same struggle has been going on. Not a nation in
Europe where like monopoly of land into the exclu-
sive ownership of noble capitalists is not more or less
extant, and the changeable wealth of the peoples
held by a few money-lenders and between the greedy
exactions of the two working classes have ever
been held to dull lives of hopeless, ill-paid toil. The
land of the British Isles is almost exclusively held by
a few money-lenders of the people, originally in great part
acquired by noble robbers in wars of invasion, and
consequently secured to their families in perpetuity by
law of entail; and for the use of this land the work-
ing people of the most advanced nation in so-called
Christian civilization, are taxed more than half the
entire production of their labor. Is it in any wise
strange that the English working people thus held
in leash to perpetual servitude, in behalf of an idle
class of aristocratic loafers who take of every loaf they
earn one half, have constantly risen in rebellious out-
bursts, and fought and died in the struggle to obtain
a laborer's right to the product of his toil; that they
have turned their backs in hatred and disgust of the
land of their birth; by scores and scores of thousands,
to every land where lines of true freedom and justice
for workmen were promised to be given; that to-day,
with its deadly poverty and strife in Ireland, and its
unceasing discontent of its toiling people in every
corner of the land, its aristocratic and money capital-
ists sleep the sleep of never-ending fear and dread
over a volcano that may burst and sweep them out of
existence in the twinkling of an eye!

And just across the channel, not so far away, the
work of our own day, and the French revolution
was the old inevitable outburst of an out-

raged people against robbery and oppression that had
grown beyond endurance; and the utmost devilry
of its cruelties and horrible excesses, were but the
natural outgrowth of the sufferings which had been
borne. It was in full accordance with that immu-
table law of justice which decrees that punishment
for wrongs committed shall be in exact proportion to
the extent to which those wrongs have been perpe-
trated. So subjectively had the working classes become
enslaved and held in such utter contempt by the
haughty noble tyrants who owned the land and na-
tion's wealth, that when riding in their grand car-
riages they would have them sweep aside by as
much as it was to save the lives or limbs of mere
laborers, but would ride down and maim and kill the
poor common women and children who could not
get out of the way; and young aristocrats returning
from their hunting excursions, held it fine sport to
shoot down any paltry mechanic or laborer who
chanced to offer a good mark on some roof near
where they passed by.

Does the reader ask why this extended preamble?
Because it is the one ceaseless battle between the
work people held in bondage to the capitalist and
those who have robbed labor of its honest produc-
tion, that has gone on throughout all the ages; and it
is this self-same struggle that is fast ripening to like
a harvest to-day. In all the nations it has ever been
the fight of the workers against the money-lending
and land-grasping aristocrats. Amid all the igno-
rance and hopeless servitude which have borne the
work people down to the condition of mere beasts of
burden; ever to the top has sprung the heaven-born
thirst for individual freedom, and for a reign of even-
banded justice in behalf of enslaved humanity. And
without one miss in all the pages of past national
history, this human desire for freedom out of the
slavery of tyrannical oppression, has culminated in
fiery wars of civil rapine and internecine bloodshed,
to national destruction.

And I hold it as scarcely needing show of proof,
that the wars of religion have been neither more nor
less than the same unchanging fight between cap-
italists and laborers. The priests of every theology
have been notable land and wealth holders. The
stores of gold, silver and precious jewels they have
amassed, as well in pagan temples as Christian
churches, have been wrung from the working mass
of the people or stolen in bloody wars of conquest.
In every case it was product of labor, acquired by
force or cunning greed, for not one iota of honest
equivalent in return. And as these priests have al-
ways sought to engraft themselves on close fellow-
ship with the rich and ruling powers, (and used their
immense influence over the consciences of ignorant
people to have them bear in unimpaired content-
ment whatever of wrongs and miseries their oppres-
sion caused them to suffer, in return for such
privileges in the line of greed and tyranny as they
desired for themselves, their wars against liberty of
conscience was simply determination to keep the
slavery of the masses, and for individual right of
thought, ere its inevitable tendency to shake loose all
human fetters could reach to the crowning apex of
right and justice for every living soul.

And even as I shall show that in this fair land of
progress and advanced civilization, the old capital-
ist greed is crushing working people down to bonds
of hopeless servitude, it will be made clear that the
theological teachers classed with rich oppressors, to-
day, as they have done in all the centuries that are
gone.

Onset Bay Grove Association.

To the Editor of the Religio-Philosophical Journal:

The committees of the Onset Bay Grove Association
are as follows:
Committee on Legal Advice—Robbins, Stor-
er, Gibbs, and Police—Gibbs, Robbins,
Bullock, On Public Property—Wilcox, Howard, Gibbs,
Robbins, On Printing—Storor, Nye, Wilcox; On En-
tertaining Speakers and Guests—Nye, Bullock, Nich-
ols; On Railroads—Storor, Nye, Wilcox; On Mus-
ic—Carter, Howard, Storor; On Speakers—Dr. H. B.
Storor, 29 Indiana Place, Boston; On Reading of
Lectures—Mrs. H. Bullock and Capt. R. F. Gibbs, East
Weymouth.

The above is the horoscope for Onset Bay for the
year 1884. From that what do we read? What is
now the outlook? What may be expected? First,
we have the same working material to take charge
of the affairs of the Association that were in full
operation in 1883, consequently we may reasonably
expect a repetition of the same success, success, suc-
cess, and the same good work in the grove next year.
With the same Committee on Speakers, can we but
expect a full quota of the Severance and Bliss frater-
nity? We shall, of course, expect to have a few of
the chaste speakers sandwiched in for some of the Sun-
day lectures, to give tone and caste, but while we may
reasonably expect this, it seems to me that we may
also reasonably expect that the officers will have
business of special kind, and that the speakers will
be in the audience with rich supplies of material
for a full quota of the Severance and Bliss frater-
nity. A fact Magazine to sell or a pet hobby to har-
nake the people upon.

I am neither a prophet nor the son of a prophet,
and it seems to me that it does not need much of a
prophet to tell just about what may be expected to
be presented as spiritual food to the grove, and con-
ing clear, an expert to the grove who has been fam-
iliar with the proclivities of the committee on
speakers for the past six years. I am well persuad-
ed that unless some power is brought to bear hard
against the free list element, they will be at Onset
in full rank and file during the coming camp meet-
ing. As a financial success, nothing but wanton
imbecility can produce a financial downfall at this
season, and the fact that the speakers will be in
development nothing short of eternal vigilance on the
part of its law and order members and inhabitants
can keep it from the hands of purity's direct foes.
Haverhill, Mass. W. W. CURRIER.

Suicides.

To the Editor of the Religio-Philosophical Journal:

In the issue of January 19th of your deeply inter-
esting and valuable paper, there are two articles on
"Future Punishment," that attracted my special at-
tention; the first by Myron Colony, of Jacksonville,
Fla., and the second by Hudson Tuttle, both of which
I have read with deep interest.

As the condition and experience of suicides is one
of subjects mentioned, I feel that the time has
come for me to give to the public a short poem I re-
ceived in August, 1871. It was the first poetic com-
munication I had ever received from spirits, but from
that time I continued to receive them frequently; for
some weeks almost daily. One morning when my
husband, Mr. Milton Allen, came in I told him I
received another poem. He asked whether I knew
who was sending them, and whether I was in any way
controlled and I wrote a few lines, speaking of
the sadness of the earth life of the controlling spirit,
and signed the initials L. E. L. The day before I had
written a few lines, in which the spirit had promised
if I would treasure her verses, she would continue
to write for me, and the initials L. E. L. were given.
I at once recognized them as the signature of Miss
Landon in English poet, who had been married to a Mr.
Maclean, and accompanied him to Cape Coast Castle,
of which place he was Governor, and in a short time
after died suddenly; some supposed she had committed
suicide. I did not realize that it was she who
had written the poem on suicide until she wrote the
lines in response to my husband's question. I then
felt assured she had in the first given a touch-
ing, though brief description of her own sufferings
in earth-life, and in the second, I have no doubt she
wished to give a warning to those who would rush
prematurely into the Spirit-world. The following is
the poem:

"Weary'd with life's struggles,
Goaded by life's cares,
Tortured by unknown
Pain, and by the thought
Of the spirit's sighing
Claims its birthright here,
Rushing from the earth life,
Like some hunted deer.
"But 'tis sad for all such,
For the act once done,
Remains a source of sorrow
For many years to come,
Checking the onward progress
The spirit had begun.
As well while in the earth life,
As in the spirit home."
REBECCA T. ALLEN.

Philadelphia, Pa. 2411 N. College Ave.

Jno. C. Rankin writes: I have just completed
the tedious perusal of your issue dated Feb. 2nd,
and gladly give way to an impulse which has
further prompted me, and which will now bring no
further delay, to thank you heartily for the RELIGIO-
PHILOSOPHICAL JOURNAL, and to express my earnest
desire and hope that you will continue to survive to
fight the glorious battle for right and light.

Was It Design, or Coincidence?

To the Editor of the Religio-Philosophical Journal:

Many things occur so readily as to seem to be
the result of a plan. I know how much
the use of spiritualism, I have several times
been strangely sick and so weak as to tremble from
head to feet, disqualifying me for the work I had
planned. A few hours' delay, which kept me at
home, fully restored my powers, and brought to my
knowledge facts and events, which appeared as if I
had been thus retained for a purpose. At other
times some oversight or neglect has proven a special
providence. On Friday, February 1st, I took my
daughter, Maude E. Howe, to the dentist to have a
tooth extracted. This tooth had been a source of
anxiety for two years, as an effort had been made
six years ago to kill the nerve, which had resulted
badly at the time, and since then a fungus growth
like proud flesh, had been increasing and became
annoying and painful.

After the tooth was extracted it bled profusely
and at the time of my departure for this city, Friday
evening, she was nervous, and the very air seemed
to me laden with bodings of danger. It was a trying
hour for me. But I could not penetrate the dark-
ness or foresee events. Much depended on my punctu-
ality to fill my engagement with I seldom fail to
be on time, and I was constantly occupied up to the last moment.
Hastily, sadly, with deep wear in my heart, I parted
from the sacred spot, knowing full well that
other hearts were aching and anxious while they
struggled to seem cheerful and say a pleasant "good-
by." The barn door was open—which I always
close before leaving home—but I saw it too late; my
time was very short to get my train. That open
barn door was a "special providence." A neighbor
saw it, and knowing I was away, kindly came to
close it and was thus brought within hailing dis-
tance of my dear suffering wife and daughter, with-
out which they must have remained alone all that
terrible night of anxiety and suffering. The bleed-
ing from the extraction continued increasing until
with scarcely a moment's abatement all the long
dreary night through. But my neglect had provided
the way for help, and kind neighbors watched with
the lone ones, while every hour was putting twenty
to thirty miles between them and me. Until I heard
from home Tuesday I was walked in with an impen-
etrable gloom and weighed down with the shadow
of doom. My patient, my wife, who had just able to
walk and sit up two hours at a time after an illness
of two months, was alone with this only daughter,
whose life seemed in the balance. But why had I
not provided help ere I left home? Because I had
not, intellectually, sensed the danger, and supposed
Maude could call help, if needed, at any moment,
and I had supposed the mother—if either—would be
the one to help.

From the time I received from them I judge she
must have lost several pints of blood, which would
fill her mouth with great clots, so that she could not
speak and was obliged to write her wants and feel-
ings. What if she had not been able to write? Thousands of people in this great free country cannot
write even their names, while their time is freely
squandered in useless or hurtful indulgence. I
sincerely trust that every time we employ, we should
arm them with knowledge for self-defense, as well
as a means to help and bless others.

"Do all for others," is the "Golden Rule" of Saint
Tuttle, and if not absolutely practical, it is certain
that our sweetest joys and highest happiness are in
the noble deeds and sacred sympathies with which
we may bind the heart of the great humanity in
tender, good and true love, and thus secure the
largest resources and multiply the chords of the
sacred hymn of life, love and immortality.

Yours for the good we may do while the day lasts.
LYMAN C. HOWE.

Grand Rapids, Michigan.

Meeting at Lapeer City, Mich.

To the Editor of the Religio-Philosophical Journal:

The meeting was held at Freeman's Hall, Lapeer
City, Saturday and Sunday, February 3rd and 4th;
Mrs. Dunham of Iowa, and Dr. J. A. Marvin of De-
troit, speakers. Mrs. D. took for her subject: "What
shall the harvest be?" She showed how the Spirit-
world had labored to sow the seeds of truth among
mortals, that we might know of continued existence
after death, so-called. She explained how to culti-
vate the mind, which time and study, calling to
our aid those subtle spirit influences we most desire
and need.

Dr. M. said: "Not only have we the visible world
to contend with, but the still more subtle influence
of the invisibles, who hold such mighty sway over
mortals; those who have passed out in sin and ig-
norance, who are still working for their own selfish
ends. It is not the intelligent Spiritualist, who un-
derstands these laws and can, therefore, protect him-
self against unwelcome influences, who is in danger,
but those who have not attained to that knowledge
of good and evil. You can see it in the records of
crime everywhere—drunkards and suicides on all
sides. Lay these things not at the door of Spiritual-
ism, but to ignorance of the natural laws of our be-
ing."

Dr. Thomas said: "The world is fast drifting into
Materialism. The intelligent minds of the land are
doubting the records of the Bible because, they say,
if the manifestations there recorded could take place
in those days, they can to-day under the same laws
of natural harmony."

So say we, and Spiritualism is doing it by doing
those very things, and men grapple. Religions are
not pure, but are a mixture of good and evil. A young
inspirational medium of good promise, rendered sat-
isfactorily several beautiful impromptu poems from
subjects given by the audience. The meeting closed
Sunday evening with the best of feelings. Our circles
continue on each Sunday at 3 P. M., and age free to all.
MRS. LUCIE OWEN, Secretary.

A Strange Story.

A strange story is told in connection with the sud-
den death of Dr. Marion Sims. When he visited
Washington a few weeks before his death he prom-
ised to return and spend the winter with his cousin,
Dr. Mackey, says a correspondent of the Louisville
Courier-Journal. The rooms he was to occupy were
prepared for his reception, and everything was in re-
adiness. About three o'clock in the morning Dr.
Mackey awoke from his sleep and told his wife that
he had just had such a vivid and horrible dream that
he could not dispel the vision. He dreamed that Dr.
Sims stood by his bed-side, with the face of a corpse,
and said, over and over again: "James the Fourth
is dead." Dr. Sims was the fourth in his family bear-
ing the same name, and among relatives called him-
self James the Fourth. Finding that he could not
shake off the impression, Dr. Mackey rose and went
opened his door and spoke as follows: "If I perceive
that the clock had stopped at three and a
superstitious dread of evil omens overcame him. He
remained in his library until it was time to dress for
breakfast and while at that meal a telegram was
brought in announcing the sudden death of Dr. Sims
at three o'clock.

What Noah's Wife Said

"Draw near thine ear, I pray thee," said Noah, as
he sat smoking his good old pipe by the fire, after
having fed the animals their evening meal and shak-
ing up their bedding. "What would my wife?" re-
plied Mrs. N., drawing near her ear, as commanded.
Noah smoked in silence a minute or two, and then
opened his mouth and spoke as follows: "If I perceive
by the indications, mother, that the storm which was
central over the Euphrates will move westerly to the
Nile Valley, on the morrow, with areas of low bar-
ometer and north-easterly winds, and showery weather
on the Arabian coast. I have been moved, there-
fore, to jetison a part of our cargo, fearing that our
supplies will be out of the goods that will subside.
What animal thickest thou can best be spared, love?"
And Mrs. N. looked out at the window, listened a
moment to the pattering drops on the roof, and re-
plied sweetly, "The rain, dear." And at the sound
of her voice Noah wept like a child, and the animals
wailed in unison, and there was misery unspeakable
where all had been so calm and tranquil.—Burlington
Hawkeye.

Another Sect. A new religious sect in Bos-
ton holds that disease is caused by the absence of
God from the body, and that it can be cured by the
passage of divine affluence from the well to the
sick as they sit with their spines in contact. It is
said to number among its votaries people of influ-
ence and prominence, and some whose names are
as familiar as household words.

Seek to lighten some one's sorrow, this will bring
you a reward now; faint it will yet pursuing, let
the Christian grow, and some little good be
doing, every day.

Gerald Massey's Lectures in Brooklyn.

A prominent Brooklyn Spiritualist writes:

The course of lectures advertised by Gerald Mas-
sey to be given in this city, has been one which I
have heard but one opinion among those whose con-
clusions were worth considering regarding the pro-
foundness of Mr. Massey's learning, nor of the vast
array of fact and places before his hearers; the general
criticism being that there is too much in each lecture
for any man to grasp or digest who is not already
"booked up" in the antiquities of men; and it may
be said that I know of none, who are in this
regard the peer of Gerald Massey. The audiences
were not large, but were intelligent, and those who
heard these lectures will not say they heard nothing
new. To many persons the present, the now of
life is all-important, and to others, who look down
the long future, the yet to be, the most extensive re-
search into all that can be gained from the physical
world of the past, bears a very important relation to
the future, and now is the time for storing the mind
with knowledge of antiquity. Mr. Massey with
pick in hand has dug up the scattered fragments of
the works of the earlier races, and carefully inter-
preting them into the language of to-day, he comes
with these treasures of knowledge and places them
within the reach of all.

Massey's method of treatment is to explode the
false superstitions that we have inherited as the
lineage of mythology, by explaining their right down
to the root—the only method that can be at once
fundamental and final. He has a message of great
import and interest to the freer thought of the
Western world. He presents the results of the latest
researches in the past, which are dealt with for
the first time by a Spiritualist. We need the facts
and philosophy, the premises and conclusions of the
Spiritualist formulated and presented to the world
in scholarly language and in an earnest, eloquent
manner by the man of thought who can interest
men who think. Such an one is Gerald Massey.
A prominent man in New York, the President of the
Nineteenth Century Club, Courtland Palmer, for ex-
ample, is an agnostic. He listened to Mr. Massey's
first lecture in New York, and says, "I have never
heard with great interest and although my own
philosophy is positive, the mass of facts and general-
izations you

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Continued from First Page.
the group of tormentors has gone, he breaks forth in agonizing plea denouncing his undeserved punishment:

"For favors shown
To mortal man I bear this weight of woe;
Hid in a hollow cave, the fount of fire,
I privately suffered, of every art,
Productive, and the noblest gift to men,
And for this slight offense, woe, woe, woe!
I bear these chains, fixed to this savage rock."

"With generous zeal I gave them fire,
And by it shall give birth to various arts."

"The fire of Man you've heard, I found his mind,
And through the cloud of barbarous ignorance
Diffused the beams of knowledge....
They saw indeed, they heard; but what availed
Or sight, or sense, or hearing, all things rolling
Like the unreal imagery of dreams,
In wild confusion mixed?"

At random all their works,
Their rising, and their setting, science yet—
Their setting, the rich train of marshalled numbers
I taught them and the meet array of letters.
To impress these precepts on their hearts I sent
Memories, the active Medium of all Wisdom.
I taught the patient steed to bear the yoke,
In all his lofty labor joined with man,
By me the harnesses of steel were trained to whirr
The rapid car, and grace the pride of wealth.
The tall bark, lightly bounding o'er the waves,
I taught its course, and winged its flying sail.
Hear my whole story; thou wilt wonder more,
What useful arts, what science I invented.
This first and greatest, When the fell disease
Preyed on the human frame, relief was none,
Nor healing drug, nor cool refreshing draught,
Nor pain assuaging unguent; but they pined
Without redress, and wasted, till I taught them
To mix the balmy medicine, of power
To chase each pale disease, and soften pain.
I taught the various modes of prophecy,
What truth the dream portends, the omens what.
Of nice distinction, what the casual sight
That meets us on the way....

And thus the secret treasures
Deep buried in the bowels of the earth,
Brass, iron, silver, gold,—their use to man,
Are my inventions all; and, in a word, I taught
Prometheus taught each useful art to man."

If we read all this in common speech we shall perceive that culture, civilization, the science and arts that have enabled us to become all that we are, are the boons from this Promethean gift of fire. We know now that fire has made all these things possible. It converts winter into summer in our dwellings and enables us to live in the colder regions of the earth. It facilitates all our labor. It separates the metal from its matrix and helps us mold it into tools and implements for all our work. It prepares our food so that unpalatable substances are rendered wholesome and nutritious. Our chemistry is but a fire-science. We have no science, no arts, no conveniences of life, but such as are due to the ministry of fire. Indeed, till man knows how to extract the spark from the flint or the wood and to convert it to his service, his social advancement, beyond a savage and bestial life seems impossible. If no more than this had been effected, the boon is worthy of a God.

"I taught them to mark the stars, their rising and their setting," declares Prometheus. "I also taught the rich train of marshalled numbers and the meet array of letters." Let us think a moment on this. Speech is the faculty which shows a man not to be a brute. Every animal has its cry, its natural language, which it has no occasion to learn from another. But man superadds to this the faculty to make each articulation and peculiar sound, signify an idea. He goes beyond the brute in the possessing of a language capable of expressing abstract conceptions of the mind. "I sent Memory the Mother of Wisdom," says Prometheus.

Letters to represent sounds was a device worthy of a god. Then one man could write down his thoughts and another read them. The knowledge of one age can now be preserved for all other ages. Literature is thus the immortality of speech. It was eminently proper that each character should be a fire-symbol, for it contains in it the occult power to transmit life and thought to all human kind.

We are told that Prometheus caught the fire from the sun in a reed or *nardus* and so brought it down to men. There is a double meaning in this. The ancient pen was made from a hollow reed; and this would be a poetic way to tell us that the pen, by writing, the divine affluence caught from the throne of God was transmitted by the inspired writer to the world. I am fond of such imagery; it often sets one's heart aglow. I love to look upon this letter A, the initial of the alphabet, and think of it as the tree of knowledge by whose fruit men are made to be as gods. I admire it as the symbol of flame, the outflow of the ocean-mind from which all intellect proceeds. Contemplating this we perceive that the legend of Prometheus was a sacred scripture after the Swedenborgian hypothesis, with a literal sense, an internal sense and a transcendent celestial sense. We have not yet explored it to the bottom.

The reed or *nardus* which Prometheus took to convey the divine fire from the superior world was also a sacred emblem which the Grecian worshippers carried in their initiations. At the top was often fixed a pine or fir cone, to indicate more forcibly its significance, the fire of life. In selecting this symbol, therefore, Prometheus indicated that he brought more than corporeal boons, more than culture and civilization, more than science and art. He brought the knowledge of the eternal life, the highest boon of religion. This is the knowledge which he, who has it, possesses that which he knows; and therefore, possessing it, is himself a god. Understand now the arcana contained in the story of Eden, its tree and serpent, in the emancipation of man from the statutes of limitation and prohibition into the glorious liberty of the divine world. Let us, then, lift ourselves by the sacred escalade from the five mystic signs of the mundane region to the nobler seven which characterize the superior region.

The two fires may now be perceived: the fire of Pluto, which inspires us with the passions of flesh and blood, and the mad ambition to become rich and great and distinguished among men—all full of advantage; and on the other hand, the Promethean fire from the superior world, which imparts the sublime perception of the eternal life, and the perfect illumination which converts us wholly and entirely into the very substance of the living light.

Several instances have been recorded of probable injury to the brain as a result of too little activity in some part of the body, and a case of brain-wasting arising from the amputation of a limb has recently been communicated to the Paris Academy of Medicine by Mons. Bourdon. A soldier who lost his left arm some forty years ago, lately died, and a post-mortem examination showed differences in the two sides of his brain which indicated that one side had been affected by the removal of his arm. Toward the close of the man's life his left leg gradually became lame, in consequence, it is supposed, of the injury done to the brain.

Some of the mines from which the inhabitants of England in the stone age obtained flint for their weapons and implements may still be sketched. Their age is estimated by Mr. S. J. B. Skerchley to be not less than 4,000 years.

Illinois Press Association.

Urbana, Meeting—Washington Excursion—
The Maiden Story of the Meeting and the Journey, by a Maiden Representative of the Journal.

The nineteenth annual session of the Illinois Press Association convened in Busey's Hall in the city of Urbana at 3 P. M., Wednesday the 30th ult. President Clinton, of Polo, presided, and F. L. Alles, kept the minutes. M. W. Mathews, of the Urbana Herald, then delivered an address of welcome in his usual felicitous style. The president returned thanks for the kindly welcome extended. Dr. Peabody invited the Association to visit the university, paying at the same time a tribute to the press, which is the power that moves the world. President Clinton then delivered the annual address. The pioneer newspaper of the State, was the *Illinois Herald*, at Kaskaskia about 1809. Now there are 735 weekly, 90 dailies, and probably not less than 1,000 of all classes. There are more weekly and daily newspapers in the Union than any other nation, making this emphatically the reading nation of the world. Over 500 copies of Illinois periodicals were on exhibition in the hall. What a contrast between these and the score of publications of half a century ago.

The following is a list of the excellent papers read: "The Philistine in Journalism," C. L. Clapp, *Carrollton Patriot*; "Duty of the Press to Town and County," H. J. Dunlap, *Champaign Co. Gazette*. The Annual Address, W. M. Kennedy, *Dixon Sun*; "Should the Laws be Published in Weekly Papers," C. M. Tinney, *Virginia Gazette*; "How to Make a Newspaper pay," F. L. Alles, *Pontiac Sentinel*; "Independent Country Journalism," W. T. Davidson, *Lewiston Democrat*; "How to get six columns of reading matter into three columns of space," Owen Scott, *Effingham Democrat*; "Pioneer Journalism in Illinois," Dan McKenzie; "Early Journalism in Illinois," J. M. Davidson, *Carthage Republican*; "The Printer's Devil," (a poetical essay), Alvin Robinson, *Danville Leader*; "How to Make an Interesting Newspaper," F. B. Mills, *Lincoln Herald*; "Job Printing," E. B. Fletcher, *Morris Herald*; "Journalistic Benevolence," Mrs. C. B. Bostwick, *Mattoon Gazette*; "Impersonal Journalism," Maj. Miller, *Tuscola Review*. The following officers were elected for the coming year: Pres., M. W. Mathews, Urbana; First Vice-Pres., Mrs. Clara L. Peters, Watseka; Second Vice-Pres., J. C. Sandham, Wyoming; Third Vice-Pres., Mr. Clark, Greenville; Treas., G. M. Matham, Greenville; Sec., C. L. Clapp, Carrollton.

The cordial welcome given by the citizens of Urbana, the visit to the Industrial University on Wednesday evening where its excellent educational opportunities were examined and explained, including the museum, library, art gallery, society rooms, laboratory, etc., and crowded on Thursday evening by a grand banquet and hop at the Griggs House, will long remain in the memory of those present as incidents of the occasion. The banquet, particularly, was most enjoyable. The ample dining-room was tastefully decorated, and a fitting motto swept in long and graceful curves across the end of the room. The well loaded table was amply discussed, and followed by toasts and responses that gave proof that to the members of the Association and their hospitable guests in Urbana the intellectual was quite as enjoyable as the more material facts which had preceded it.

Mr. F. L. Alles, the Secretary of the Association was presented with an elegant gold watch made at Springfield, the Association taking this means of expressing its high appreciation for him and the service he has rendered as its Secretary. All deeply regret that his removal to California will deprive the Association of so efficient an officer.

From Urbana the members of the Association came to Chicago, leaving this city for Washington Feb. 2nd, by special train over the Baltimore and Ohio Railroad, which claims for itself the distinction of being the first passenger railroad of the world; and is celebrated for the grandeur of the scenery along its line. It speaks well for the management of this road that the Association's "special" had the right of way from Chicago to Washington—running the entire distance 814 miles, without leaving the main track. The B. & O. has established very excellent eating houses at convenient intervals along the line and allow ample time for meals.

In Indiana and in Ohio as far as Chicago Junction, the line passes through a pleasant farming country. Leaving Grafton, West Va., the long ascent of the Alleghany Mountains is made, down which tumbles the Three Forks River. Near Tunnelton the train runs through the Kingwood tunnel which is nearly a mile in length and cost over \$1,000,000; but owing to the rapidity with which the train moved—long stretches were made at the rate of a mile a minute—the magnitude of this enterprise failed to impress the newspaper people as it otherwise would. Between Tunnelton and Rowlesburg a stop was made to give the excursionists a better opportunity of viewing the famous Buckhorn Wall. To enable the road to span a tremendous gorge, a massive wall was constructed of cut stone for a distance of several hundred feet and to the depth of more than a hundred feet. The view at this point is grand beyond description. The Cheat River makes a bold turn at nearly right angles, and opens up to view a deep canyon extending for miles, guarded by lofty mountain peaks. The Cheat River flows through a valley 400 ft. below Tunnelton, between bold and imposing banks. It is down this river that McClellan chased Floyd and inflicted severe punishment on the Confederates. The railroad runs to the verge of the chasm and down as far as the eye can reach the mighty torrent rushes over gigantic rocks that have broken away from above. On the other side the mountains rise abruptly thousands of feet in height.

At Oakland and Deer Park are popular summer resorts. Near Oakland is the source of the Potomac, 3000 feet above the sea. At Altamont, the highest point on the line (the altitude is 2720 ft.) the train begins the descent, steam is shut off and brakes are applied for 17 miles (to Piedmont) making a descent of nearly 2000 ft. At Piedmont are located the large railroad repair shops. At Cumberland, the second city in Maryland, 28 miles beyond Piedmont, are the company's steel rail works. From here on the scenery is of the same grand type, but sufficiently varied to hold the admiration.

At Sir John's Run the party was joined by Messrs. Cadet Taylor, T. L. De Land, T. E. Woods, A. L. Whitaker, D. T. Jones, Mrs. John A. Logan and Mrs. S. P. Rounds from Washington, representing the Illinois Association of that city. A short stop was made at Harper's Ferry, rendered famous by John Brown's Raid. Here directly within range of vision are three States: Bolivar Heights on the West Virginia side. On these Heights is Jefferson's Rock, on which he stood and drank in the scene that he eloquently affirmed was worth a journey over the Atlantic. The north and south banks, below the meeting of the Shen-

andoah and the Potomac, are called Maryland and Loudan (Virginia) Heights. Away down in the foreground are John Brown's Fort and the Arsenal ruins, the tumbled down buildings and the bridge. Harper's Ferry is about ten miles from Sharpsburg where the battle of Antietam was fought.

Washington was reached at 6 o'clock Sunday evening. While in this city, the Association was domiciled at the Ebbitt and Harris Houses. It is impossible to give within the space allotted an idea of Washington. Months might be spent there not only pleasantly but profitably. Only a brief summary of this part of the trip will be attempted. The executive committee and other members of the Illinois Association of Washington were indefatigable in their efforts to make this a pleasant and memorable visit to the excursionists.

Monday morning carriages were taken for the Soldier's Home and a ride about the city, visiting different departments during the day. The Soldier's Home, three miles north of the Capitol, was founded upon the suggestion of Gen. Winfield Scott. In March 1851 Congress donated the unused balance (\$118,719) in the Treasury, levied by Gen. Scott on the City of Mexico. The grounds embrace 500 acres, most beautifully laid out. The drive within the enclosure is seven miles in extent. The main building is of marble, 200 feet front. Near this are the summer residence of the President of the United States, and the residences of the officers. A short distance from the Home is the hospital, and within the grounds is a burial-place in which are interred 5153 Union and 271 Confederate dead.

On the return to the city a visit was made to the Treasury Department, just east of the White House. It is built in the Ionic style, the pillars of the portico being composed of but one solid piece of stone. In this building is the Cash Room, the most beautiful room in Washington. The walls and ceiling are of foreign marbles, relieved by exquisite gold tracery.

Immediately west of the White House is the building occupied by the State, War and Navy Departments. It is the largest and finest of the department buildings. It was begun in 1871. When completed it will be 567 ft. long by 312 ft. and 128 ft. high. The west portion is not yet completed. Much of interest was seen here of which space will not permit even mention. The party were here permitted to see Lincoln, Sec. Chandler and Gen. Sheridan.

One of the most interesting places visited during the day was the Bureau of Engraving. In the National Museum adjoining the Smithsonian Institute are deposited the collections of all the exploring expeditions of the United States, besides all sorts of curiosities and many articles formerly belonging to Washington.

Monday evening a reception was tendered the excursionists by the Illinois Association at the Hall of the National Rides. The address of welcome was made by Gen. Green B. Waum, who presided. Five minute speeches were made by Sec. Lincoln, Senators Logan and Cullom, Messrs. Springer, Cannon, Morrison and Flerty (Congressmen from Illinois), and others. Mr. Flerty, Representative from the Second District, in a humorous speech which elicited much applause, championed the cause of the "American Hog." Music was furnished by the Marine Band, the Apollo Club and the Arion Quartette. Dancing to the inspiring strains of the Marine Band proved altogether too much for many of the newspaper folks.

Tuesday morning, the Government Printing Office, the largest in the world, was visited. Of course the excursionists found plenty to interest them here. They were afforded by Mr. S. P. Rounds, every opportunity of thoroughly inspecting this vast establishment, but unfortunately the time permitted only a hurried glance. The ladies of the party were thoughtfully provided with bouquets by Mrs. Rounds, and the Arion Quartette favored the party with a song. Leaving the printing office, a hurried visit was paid to the Corcoran Art Gallery, which was generously presented to the United States by Mr. W. W. Corcoran. The building stands opposite the War Department. The building and grounds cost \$250,000. Mr. Corcoran's collection was valued at \$100,000. He endowed the institution with a fund of \$500,000, yielding at present an annual income of over \$70,000. From the Corcoran Art Gallery the party proceeded to the White House, where an audience was had with the President and members of the Cabinet, and an opportunity given to inspect the east room, green room, the state dining-room, conservatory, etc.

In the afternoon a visit was paid to the Capitol, which would have rather overwhelmed the party had they not been familiar with Chicago architecture. As all of the JOURNAL'S readers are of course familiar, from personal inspection or reading, with the particulars of the Capitol building it is unnecessary to dilate.

Wednesday the party, accompanied by Secretary Lincoln, Secretary Chandler, and others from Washington, went down the Potomac on the U. S. Steamer "Dispatch" to Mount Vernon. As Alexandria was passed the spire of the old Christ Church that Washington attended, and the building where the gallant Elsworth lost his life, were plainly seen. Opposite Mount Vernon, on the Maryland shore are old Ft. Washington and Ft. Foot. The Mount Vernon Ladies' Association own the mansion and ground, and have endeavored to restore them, as nearly as possible, to the condition they were in during the life time of their owner. A lady vice-regent of a particular State takes under her patronage the furnishing of a single room and gives to it the name of the State she represents. In the hall is hung the key of the Bastille which was presented to Washington by Lafayette.

It was with regret that the party bade farewell to Washington Thursday morning and started toward Baltimore. The run, a distance of forty miles was made in forty minutes, going up hill at that. In Baltimore the party were the guests of the Chas. A. Vogeler Co., proprietors of St. Jacob's oil. Carriages conveyed the excursionists from the depot to this establishment, with whose advertisements all Illinoisans never before so fully realized the merits of St. Jacob. The directions for the use of the remedies are printed in twelve different languages. The officers and employees of St. Jacob were astounded on being told by Mr. Alles, the veracious Secretary and Manager of the party, that every member of his Association "could readily read these directions in each of the dozen languages; though none of them," he naively added, "had ever been ill or had the advantages of a classical course at Harvard." An increased respect for the Westerners was at once noticeable and they were presented with Chinese fans, dominoes, pocket handkerchiefs and memorandum books, all bearing the device of the patron saint of the establishment and perfumed with the blessed oil, as a token of the respect in which the Chas. A. Vogeler Co. held such profound school-

ars—not at all with the idea that any of them would think to mention the visit in their respective papers. Of no. The company do their own printing and binding, and have the largest printing establishment in the State. Eleven thousand newspapers are kept on file, but so admirably is every branch of the business systematized that there seems not the slightest confusion. A visit was paid to the City Hall of Baltimore which cost over two and a quarter millions and was eight years building. After an elegant dinner at the Carrollton and a visit to the offices of the B. & O. which are models of elegance and convenience, carriages were taken for a drive round the city and to the beautiful Druid Hill Park. This park contains over 700 acres and has many natural attractions. In the evening a banquet, at which were also present Mayor Latrobe, representatives from the Baltimore press, and from the Chas. A. Vogeler Co., was given at the Eutaw House. The B. & O. controls its own sleeping cars, its own express, elevators, telegraph lines, and in fact, almost everything else along its lines except the elements. Unfortunately, the Ohio-River acknowledges not the sway of this enterprising road, and the party was unable to leave Baltimore Thursday night as was planned, but was obliged to remain until Friday night. In spite of the rainy weather, the second day in the Monumental City was pleasantly passed, several places of interest being visited. Friday night the cars were taken for Chicago, and although it was necessary to proceed cautiously in some places, and the ravages of the freshet in Ohio were all too apparent (Zanesville rivaled Venice in watery thoroughfares) the journey was safely made and Chicago reached Monday morning, Feb. 11th. All of the party acknowledge this to have been the pleasantest of the many pleasant excursions the Association has taken.

In Washington the treasurer, Mr. G. M. Tatham, was presented with a gold-headed cane, and at Baltimore the ladies of the Association presented Mrs. F. L. Alles, the wife of the retiring secretary, with a silver tea-service as a parting remembrance. In addition to resolutions thanking the citizens of Urbana, M. W. Mathews of the Urbana Herald, F. L. Alles and those who had extended courtesies in the other cities visited, the following resolutions were adopted:

Resolved, That the thanks of the Illinois Press Association are due the following railroads for courtesies extended and furnishing transportation to members to attend the annual meeting at Urbana, and home from Chicago: Illinois Central, Chicago and Alton, I. B. and W., Wabash, and Chicago and Northwestern.

That our thanks are due to the managers of the Picturesque B. and O. for special train and the enjoyable excursion to Washington and Baltimore; especially to J. G. Paugborn, Asst. G. P. A. and the several division superintendents who accompanied the party on the trip, and the many kindnesses and courtesies extended.

That the kindness and generosity of the C. A. Vogeler Co., whose guests we were in Baltimore on the 7th inst., merit our grateful remembrance, and the Messrs. Dulaney and Price of the house who took special pains to make our visit pleasant and comfortable; also, that our thanks are due the Maryland press representatives of Baltimore.

Dying After Sleeping Two Years.

Anthony Kamm, a German, about 37 years old, died at the Erie County (N. Y.) Almshouse, insane department, lately, under singular circumstances. During the last two years he had slept uninterruptedly. Previous to that time he had been a sober, industrious man. It is said that on March 18, 1882, he told the woman with whom he boarded that the Lord had commanded him to sleep until he awakened him. At any rate, he slept and could not be aroused. He was taken to the State Insane Asylum and thoroughly treated. He was given electric shocks and other means were taken to arouse him, but all to no purpose. Finally, about two weeks ago he was removed to the poor-house. Throughout his sleep, food was administered to him in liquid form, but until the last he never spoke or rose, and died at last from lack of nourishment. About half an hour before his death he suddenly rose up in bed, asked for pencil and paper, and wrote his name, also that of his brother, B. Kamm, of Hamilton, Ontario. The brother had visited him several times during his sleep, but he seems not to have been conscious of it.

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